The Argument and whole mattier of the first Epistle of thapostle saint Paule to the Corinthians by Erasmus of Roterodame.

CORinthe once the chiefe Citie of Achaia was for the commodiouse hauens therof (for it is almoste an Iland) the moste famouse, and richest marte towne of all Asia. The maners of suche Cities are commonly wonte to be verie corrupte and bad, partely by reason of the resorte of al nations, whiche bring in rather exaumples of vice, than of good maniers: and partely also, because marchaũt men aboue other, take vpon them to lyue licenciously. Therfore albeit the Corinthians had by the preachyng of S. Paule alreadye receaued the gospelle, yet remayned there in them some leauynges of theyr former lyfe, and properties, insomuche that it was to be feared, leste they mighte from true christianitie be withdrawen, either by Philosophers, who disdayned the preachyng of Christes crosse, as a base, and an vnlearned doctrine, or els by false Apostles prouokyng them to Jewishnes. Suche a harde matter is it, to alter and chaunge one man into a newe mã, bothe from suche customes, as the same was borne vnder, and from suche as a man hath been noseled in. Yea so harde is it, that saynt Hierome, in the preface of the second booke of his comentaries vpon the Epistle to the Galathians sayeth, that some suche faultes, as Paule sayeth to the Corinthians charge, remayned in the people of Achaia euen vntil his time. And in this our time also some suppose, ẏ to be but dipped in a litle water, is a sufficient meane to make a perfect christian man. Paule therfore knowyng well, that it is as great an acte to holde that, whiche is once gotten, as it is to conquere: with as great laboure and payne as he had gotten his children to Christe, (for he was among them a yeare and a halfe) with like diligence he calleth them agayne to Christe, and establisheth them in the doctryne of the ghospell: sometyme vsyng his apostolique authoritie, reprouyng them, chiding, and thretning: sometime like a louing father speaking fayre, encouraging, and mollifyng the vehemencie of his necessarie reprouing, by praysing of them. And as the maner of a wise phisician is, temperyng sower and vnpleasaunt medicines with swete suger, eftsones prouiding also for euery maladie mete and conuenient reamedies. Firste, after riches foloweth pryde and vnrulines. And among vnruly persones, oftentimes arise sectes, whiles neither will geue place vnto an other, but eche man thinketh hymselfe beste. Besides this, welthines bringeth ryot and delicate fare. And of riot groweth leachery. And to be couetous, is a thing geuen peculiarly to marchante men. Nor were the Corinthians proude onely by reason of there welthe, but also because they were learned in the grecians philosophy, and therfore despised they suche, as were not learned therein, as rude and barbarouse. Of pride it came, that euery of them auaunced hymselfe vpon the singularnes of that Apostle, of whome he was baptised.

The Argument.

Therof rose these sediciouse wordes, I holde of Apollo, I holde of Cephas, I hold of Paule. Of pryde also it came that in their solēne assemblies and meetynges, they disagreed amonge them selfes, because euery manne thought his spiritual gifte beste: and whiles in one gyfte neither woulde gyue place to other, there was suche disordre and confusion, so that euen theyr wemen in open places both spoke and taughte. Of ryot and pryde also was it, that as ofte as they came to the holye supper, whiche Paule calleth the Lordes supper, wherin it were moste mete to shewe christian concord, the ryche men without lokynge for the poore, fell to their meate, and gorged thē selues untill they were drounke, whiles other were hungrye: insomuche as at that supper, there was not only dissencion and distemperaunce, but also a certayne unseemyng inequalitie, not accustomed to bee used in that supper. And where as some among them dysdayned Paule, countyng hym but a poore rascalle, lackynge eloquence, rude and unlearned: that rose partlye through pryde, and partlye through Philosophie. But wheras they doubted of the resurrection of the dead, whiche is euen the pryncipall article and foundacion of our religion, that only came of Philosophie. Of intemperaunce and riot it came, that they used indifferently to eate suche meates, as than were offered to ymages of dyuelles, without regardyng of theyr consciences, which were weake. Of Leacherye it came, whiche was in no place lesse punished than in Corinthe, so farre that beside other enormyties in thys kynde, there was one found among them, which had in incestuouse aduoutrie, abused his fathers wyfe, that is to wytte, his owne steppe mother, nor was, beyng giltie of such an offence, banyshed out of their company: so that the Corinthians kept company with him and other christian menne, which were outragiouse liuers, as though thei had euen fauered theyr wickednes. Of like wantones came this also, that the men unsemely had long bushes, & their women were not ashamed in the church to be bare headed, by their bodylye aparayle utteryng their lewed womannyshe, and wanton maners. Of couetousnes was it, that they went to lawe one with another, not to recouer their good name, nor for auoyding anye bodyly ieoperdye, but for money, amōg whom the desyre of money was growen so far, that christian men, which had vowed the despisyng of suche thinges not without the great dyshonour of Christes name, went to the lawe before heathen & wicked iudges: & were so farre frō despisyng the losse of a litle money, that in suche matters they went aboute wilfullye to deceaue other. Finallye they stryued among them selues of matrimonye, by reason that euen at that tyme some christian men styflye defended, that mē should wholy abstayne from mariage, because they sawe the Apostles abstayne from their wyues. And thus haue I declared the dyseases of the Corynthians, not of all, but of some, by whome leste the rest myght be infected, Paule prouideth these remedies. First of al, after that he hath told them of his trust, that they would stedfastly contynewe in the gospel of Christ, he earnestlye reproueth and byddeth them beware, & not contenciously to glorie in men, but with one assent and concorde to glory in Christes name, whom men are bounde to thanke for all that we haue: by the waye declaryng, that the verye welspring of al suche dissention is pryde. From pride therfore through worldly Philosophie, he calleth them backe to the mekenes of the crosse, which albeit it be symple and without all bragges, yet sayth he that it is myghty and effectual.

And

And then sheweth he also, that the beginners of this mischief, were false Apostles, whiche after Paules departure thrust themselues in, eftsones warning them, howe he had layed a good and sure foundacion, and that thei should take hede, leste they builded any thing therupon, which should afterward be plucked downe: that is to say, that the Corinthians should learne nothing which they should anone after be fayne to forgette. After that, like a father he reasoneth the matter with his children, reprouyng in them, that they were growen so great, that they nowe despised their firste teacher, as an abiect person, & because that he for the gospels sake had suffred al maner of troubles, whom for the same thei were much more bound to fauer. After which, he encourageth his children to folow the steppes of their father, and not wilfully to yelde them selfe to be bounde to newe scholemaisters. And these poyntes intreateth Paul of specially, in ẏ firste, the secound, the third & the fourth Chapters. Now in myne opiniō, the end of the fourth Chapter, belongeth to the begynnyng of the fyfte. Wherein he gyueth commaundement touchyng the incestuouse aduoutrer, and willeth by commen consent, that men should auoyde his company: partly that he might amende for shame, and partly leste by his company other myght be corrupted, not onely warning thē to auoyde his company, but also the company of all suche, which beyng called after a sorte christian men, lyue viciously, and slaunderously. As for the company of Paynims (he sayth) nedeth not so muche to be auoyded, eyther because it lytle belongeth to christians, what lyfe they leade, or els because, that suche were so cōmen, that if a man would auoyde theyr company, he should be able to be in no company at all. And this entreateth he of in the fyfte Chapter. Thyrdely he sheweth his mynde concernyng sutes of the lawe, that if among them, any suche action rose, as it were a shame there should among christians, to stryue for money, which menne should lytle sette by, that they should not suffer the matter to goe so farre, as to haue it hearde before heathen iugdes, but to finishe it among themselfes, by the arbitremente of any suche, as they thought mete. And this entreateth he of in the sixt Chapter, whereof a great parte, in myne opinion; belongeth to the seuenth, euen from that place, where he being aboute to entreate of matrimonie, among other vices condemneth fornicacion, aduoutrye, and buggorie: and this matter prosecuteth he, untill the beginnyng of the nexte Chapter, where he sayeth: knowe ye not that your membres are the Temple of Christe. Fourthly he instructeth them touchyng matrimonie, wydowhead, unequall mariage, diuorces, virginitie: by the way warnyng, that for christian religions sake, they should not goe aboute to chaunge the ciuile state of theyr lyfe. In all which treatyse he so encourageth them to single lyfe and chastitie, that yet he denieth not the reamydie of mariage, to suche as haue nede therof: and this doth he in the seuēth Chapter. Fiftly he declareth, that the flesh offred to Idolles, in very dede, nothing differeth from other, and yet must we abstayne from them, if any ieopardy be, leste any heathen or weake christian be present, which by reason of thyne eatyng is lyke to thynke, that thou fauourest Idolatry. From suche and other lyke vices, dissuadeth he by olde examples.

The argumente.

And this doeth he in the eight and in parte of the nineth Chapter . For in the myddes he entreth into the prayse of himselfe, couertly auauncyng his authoritie aboue other Apostles, euen aboue the chiefe of them, which only among all the rest freely taught the Corinthians the doctryne of the gospell. Sixtly teacheth he what were mete to be done in the comen metinges of christians, that is to witte, that the menne should not haue long heare, nor the women be bare headed, and that also in the Lordes souper, all thinges should be commen and equall, shewyng them, that it was no bealy matter, that there was in hande, whiche were more mete to be prouided for at home, but in that spirituall feast, was represented the souper of the Lorde. Furthermore he warneth that none of them be proude for any spirituall gyfte, but that euery of them should bestowe his gyfte for the cōmen weale of the churche, exhortyng them by the exaumple of the membres of the body, soberly to vse other gyftes, specially yet laboring for the gifte of charitie, without whom other are not onely not good, but also hurtful. So that among the gyftes of the spirite, he geueth the chiefe preeminence to charitie, and the nexte to prophecie, for by that name calleth he the gyfte of expoundyng holy scripture, biddyng them in the vse of this gyfte, to auoyde all vnquiet disordre and confusion . As he sayth they should, if but fewe spake at once, and that by course, chargeing their wemen in the meane season to holde their peace, insomuche that in the cōgregacion he suffreth not them to aske, no not for their learnyng. All this speaketh he of in the .xi. xii. xiii. and. xiiii. Chapters . Seuenthly, with dyuerse argumentes he proueth the resurreccion of the dead, declaring how and after what maner it shalbe: and this doeth he in the .xv. Chapter. In the last Chapter speaketh he of certayne familiar thinges : that is to wit, of geuyng of money towarde the reliefe of the poore, and of his cūmyng agayne to Corynthe . And finally he commendeth vnto them Timothe and certayne other. Saincte Ambrose thinketh that this is not the firste Epistle, that Saincte Paul wrote to the Corinthians, coniecturing so, as I thinke, by that is written in the firste Chapter : I wrote vnto you in an Epistle, as though he had before written vnto them of these matters in other letters, albeit the Greke interpreters dissente. Some thynke that this Epistle was sente by Timothe, because of him mencion is made once or twyes, and by Stephana, Fortunatus, and Achaicus, whom he commendeth vnto them. Some againe, because it is wrytten at the later ende, I will tary at Ephesus vntill the fiftyeth daye, suppose, that it was sent from Ephesus. Some againe thinke that it was sent from Philippos, for that title haue the Greke bookes. And yet cānot I coniecture, with what reason they were ledde, that so thought, onlesse they gather, that it was written by the waye, because Paul sayeth: I wyll come to you, when I go ouer to Macedonia: for I will go through Macedonia. And straight after: for I will not see you nowe in my passage.

¶ The ende of the argument.

The paraphrase of Erasmus vpon the first Epistle of the Apostle S. Paule to the Corinthians.

The.i.Chapiter.

Paule called an Apostle of Iesus Christe through the will of God, and brother Sostenes. Unto the congregacion of God, which is at Corinthum. To them that are sanctified by Christe Iesu, called sainctes, with all that call on the name of our Lord Iesus Christ in euery place, ether of theirs or of ours. Grace bee vnto you and peace from God our father, and from the Lord Iesus Christ. I thanke my god alwaies on your behalfe, for the grace of God, which is geuen you by Iesus Christ, that in all thinges ye are made riche by hym, in all vtteraunce, and in all knowlelage, by the which thynges the testimony of Iesus Christ was confirmed in you, so that ye are behinde in no gift, waityng for the apering of our Lord Iesus Christ, which shall also strength you vnto the ende, that ye maie bee blamelesse in the daye (of the commyng) of our Lorde Iesus Christe. *The texte.*

Paule no false Apostle, nor vsurper of an Apostles auctoritie, as some are among you, but called to be the Imbassadoure of Christe, and not the messanger of menne: Called (I saye) not throughe myne owne deseruyng, but only because it so pleased god the moste mercifull father, by my ministerie, to spreade abrode the honoure of his sonne, whiche calling I certifie you of, leste ye shoulde either mislyke me, or bee desyrouse to haue an other. Paule therfore, euen I, whome ye knowe well, and also with me Sosthenes, my brother by profession, and felowe in office, doe wryte this Epistle, not to the sediciouse sectes, that stryue one with another, but to the congregacion of the churche, whiche god of his goodnes, (at whose commaundemente I laboure in this embassie) hathe steadfastly ioyned together in one accorde of mynde, and suche mutuall charitie, as beseemeth christians, at Corinthe, buyldyng in the olde citie, a newe and an heauenlye, placyng there, in the steade of an earthlye, an heauenlye companye, that is to saye, a companye purged and cleansed from theyr olde vices and beastelye lustes, from pryde throughe ryches, and worldlye learnyng, and from other diseases, by meanes whereof, among men debate and dissencion oftetymes arise, farre otherwyse than they shoulde, whome one God, one delyuerer Christ, one baptisme, one religion, one rewarde, doeth so dyuersly ioyne and knyt together. Once hath Christe freelye taken from you the sinnes of your former lyfe, to the entente, that henceforth by vertuouse exercyse, ye shoulde preserue and kepe the godlye state, by hym restored vnto you. For neyther gote ye it throughe youre owne desertes, nor are ye for the same bounden to thanke youre ryches or Philosophie, or the kea-

Ia.iii. pyng

pyng of Moses lawe eyther, but Jesus Christe: whiche bothe purged you fyrste with his bloude, and after called you to a continuall perfeccion and holynes of lyfe. Nor belongen these my wordes onelye to you, but generally to all nacions of the worlde, that professe the name of our Lorde Jesus Christe, whether they bee among the Jewes, or among the Gentyles, so that they putte no vayne truste in theyr great ryches, and possessions, but wholy leane, and haue a confidence, upon his helpe and succoure. There is of all but one churche and christian congregacion, all are equallye bounde to Christe onelye: bothe for theyr delyueraunce from the moste vilanouse bondage of synne, and also for theyr callyng & chusyng oute to godlynes of lyfe. There is neither place nor countreye, that seuereth the ghospell: but as all menne haue one Christe, so are all his gyftes free to all menne. His common grace and peace therfore wyshe I unto you and to them also, whiche bothe no manne els canne geue but he, that geueth you all thinges: I meane god the father, of whome, as of the very fountayne, all oure weale commeth, and oure Lorde Jesus Christe, by whome onely his fathers pleasure was to geue you all thynges.

Grace be unto you & peace from god the father. &c.

Grace obtayned, shall saue and kepe you unharmefull and innocente, and with an unharmefull lyfe, is ioyned peace and concorde. Grace excludeth synne, and bryngeth us into goddes fauoure: peace reconcyleth eche one of you to another. By the one ye in suche sorte receyue goddes benefite, that ye forget not the chief gyuer: by the other a declaracion is made that ye are not onelye by name christiannes, but also very christiannes in deede. By grace, partakers are ye of goddes heauenly benefit: by peace and concorde, according to your abilitie, ye bestowe your heauenly gyftes eche one of you upon another. Some thing is there in you by goddes free gyfte, for the whiche I am glad in your behalfe, and gyue god thankes. And some thing againe I mislyke, and would wyshe, were amended. Some are there among you, that loue a christian lyfe: and some there bee, in whome yet the dregges and fylthynes of theyr olde synfull lyfe, remayne styll. For as I coumpte youre weale myne owne, so yf ought among you bee amisse, I thynke my parte therein. And therefore on youre behalfe I thanke my God alwayes, by whose grace and goodnes, Christes free gyfte is in suche plentifull sorte departed among you, that whereas heretofore ye busilye soughte for earthly, frayle, and transitory riches, ye are nowe throughe Christes benefite, enriched with heauenlye treasures, and suche ryches, as shall neuer perysshe, but bryng us unto the true and perfite weale. In token whereof no kynde of language or gyfte of knowledge is there, whiche ye haue not obtayned aboundauntly.

That in all thynges ye are made riche by him.

Of late proude were ye of youre vayne Philosophie, but synce in the steede of a false ye embraced the true wysedome, ye use your selues discretelye. Of late proude were ye, by reason of your worldly eloquence, highlye standyng in your owne conceytes: but synce ye were from aboue inspired with the gifte of tongues, ye speake of heauenly matters, stedfastlye continuyng in that which ye knowe is beste: by meane whereof both the trueth of the ghospel, and the faith of Christ is in greatter renoume, & more stregthned, whiles al mē clearely see & perceiue, ye the fact, which is wrought in you, was

was not wrought in you by any worldely policie, but by the myght of God, which geuing his gyftes vnto vs, brought our preaching in credite. Insomuche that, albeit ye neyther sawe Peter, nor James, whom some compt either the only, or chiefe Apostles, yet no gifte is there wherwith God is wonte to auaunce the ministerie of his Apostles, wherin ye ought to thinke your selfes behynde other, so farre that euery manne maye well perceyue, that notwithstanding the ministers be diuerse, yet is the chiefe doer one, synce one effecte doeth alwaye folowe. And as these giftes are geuen vnto you lyke earnest money, or as a pledge of the euerlasting life to come: so ye by suche playne and sensible tokens, concernyng an hope of thinges, that cannot be seen, awayte for that daye, wherin Christe, which nowe yet semeth in his membres to suffre affliccion, shall playnly shewe his maiestie, and deuyde the godly from the vngodly, and deliuer his seruauntes from all trouble and vexacion: for desyre of which day, ye suffre displeasures, and for feare of the same ye doe your duetie. Menne maye peraduenture vnrighteously condemne or quyte, but in that day shal God without any wrong at all, apoynte you, eyther to euerlastyng paynes or euerlasting pleasures. But yet distrust ye nothing: he for this presente time is your ayder and defender, which in that day shalbe your iudge. Of his goodnesse it is, that ye are restored from your olde errours, to godly life, and as ye haue begūne to leade a godly life and a pure, so shal ye likewyse through his goodnesse, continue in suche a vertuouse conuersacion, that in the fearefull daye of our Lorde Jesus ye be founde blamelesse. As my trust is ye shall, not by your strength or myne, but by the goodnesse of God, whiche disapoynteth no man of the hope, he standeth in, and surely perfourmeth, asmuche as he promised.

¶ God is faythfull, by whom ye are called vnto the felowshippe of his sonne Jesus Christe our Lorde. I beseche you brethren by the name of our Lorde Jesus Christe, that ye all speake one thyng, and that there be no dissencion among you: but that ye may be a whole body of one mynde and of one meanyng: For it is shewed vnto me (my brethren) of you, by them whiche are of the house of Chloe, that there is strife among you. I speake of the same, that euery one of you sayeth: I holde of Paul: I holde of Apollo: I holde of Cephas: I holde of Christe. Is Christe deuided? Was Paul crucified for you? eyther were ye baptized in the name of Paul? I thanke God, that I baptized none of you, but Crispus and Gaius: leste any should saye, that I had baptised in myne owne name: I baptized also the house of Stephana. Furthermore knowe I not, whether I baptized any man of you, or no. For Christe sente me not to baptize, but to preache the ghospell, not with wysedome of wordes, leste the crosse of Christe shoulde haue been made of none effecte. For the preachyng of the crosse is to them that peryshe, folyshnesse: but vnto vs whiche are saued, it is the power of God. For it is wrytten: I wyll destroy the wysedome of the wyse, and wyll cast awaye the vnderstandyng of the prudente. Where is the wyse? Where is the Scribe? Where is the disputer of this worlde? Hathe not God made the wysedome of this worlde folyshnesse?

The texte.

And it is not to be doubted, synce he of his free mercy hath called you vnto him, and made you ioynte inheritoures with his onely sonne our Lord Jesus Christe, but that he will also fauour you labouring to continew in this godly state, that ye fall not frō that honourable inheritaunce, wherof ye haue already receiued an earnest peny. Hitherto haue I spokē of suche thinges in you, for which in your behalfe I doe greatly reioyce, wherin I would wishe, ye should continew, and goe forwarde alwaies, as ye haue begūne. Nowe harken, what I mysselike in some of you, what I would were amended, and wherein my desyre is, ye should be vnlyke your selfes. I nede not to teache you, what becommeth your profession, ye knowe it your selfes sufficiently. But onely I beseche you, my moste dearly beloued brethrē, for our Lord Jesus Christes names sake, a name moste to be reuerenced and had in honoure, of suche as haue once professed it, that there be among you no diuision nor shamefull dissencion, but that ye agree in hearte and woorde, and through concorde become as one perfite bodye, whose partes are steadfastly and fast knyt together. Worldly wysedome, by reason of sectes and dyuerse opinions, is into soondrye partes deuided, by reason whereof also perpetuall stryfe and contencion is among theyr scholers and folowers mayntayned. But Christian wisedome should among al men haue like rules and determinacions, of which as there is but one authour and maister, so fauoureth he not suche small bypathes of carnal sectes, and mens opiniōs. Mete is it therfore, that as the professours of this Philosophie and learning be al of one consent and agrement in mindes, so they abstayne also from suche woordes, as soūde towardes stryfe and debate. To be at an inwarde debate, is wicked and vngodly: to fyght and braule with woordes, is agaynste honestie. And leste peraduenture ye might thinke, that I haue of this my saying but a vayne suspicion, I assure you they were brought vnto me by suche godly and perfite lyuers, as are well worthy to be beleued. Ye knowe Chloe, that notable and godly woman, ye knowe her housholde, and acquayntaunce, whiche are all of the same trade of lyfe as Chloe, theyr ayder, is knowen to be. By them, whiche bothe zeale your welth and in my necessities helpe me, heard I, that there is stryfe and contencion among you: as though ye were a sediciouse sorte of people quarellyng among them selfes. What other thyng els (I pray you) meane these woordes, whiche are comenly spoken among you, whiles (as for an example) one sayeth: I holde of Paul, another agayne: I holde of Apollo, an other sayeth: I holde of Cephas, an other: I holde, of Christe? What saye you? are not these names of sedicions and sectes? After lyke sorte such as professe the vayne wisedome of this worlde, one boasteth Pithagoras, an other Plato, one boasteth Aristotle, an other Zeno, one boasteth Epicurus, an other this maister, and that maister, and euery one of these, eche for his owne maister, is with other at continuall variaunce. We haue but one maister, one learnyng, one ordinaunce, but one purpose and intente, and whence come then these diuersities of names? Is Christe deuided, or from hym selfe disagreyng? Why parte and deale we the honoure of our religion, whiche is onely dewe to one, among menne, in so doyng makyng of seruauntes

I beseche you brethren by the name of our lorde Jesus Christ, that ye al speake one thyng.

I holde of Paul: I holde of Apollo. &c.

Is Christe deuided?

vauntes maisters? Who gaue you grace to lyue ryghteously? Dyd not Christe, whiche with his owne bloude wasshed you? why then forge ye to your selfes any other name, than his whose benefite and free gifte this is? Geue me leaue so to speake, for example: was Paul crucified for you? yf all menne, and euery manne equally are for this benefite, only bounde to Christe, synce he generally dyed for all, why seke you for the titles and surnames of diuerse menne, in maner geuyng that to them, for whiche Christe onely should haue thankes? Through baptisme we are planted in Christe, and in his name are we baptized, from whom all the power of baptisme springeth. Why should ye rather than call your selfes Paules scholers, than Christes, synce ye wer baptized, not in Paules name, but in Christes? Yf vpon such occasion the glory dew to God be taken from him and geuen to menne, then thanke I God, that I baptized none of you, but Crispus and Caius, whiche (I trowe) glory nothyng therof, but know-ledge me, as a minister, and Christe the chiefe doer. It might haue chaunced, yf I hadde baptized many, that there would haue been some, that would haue called themselfes, in stede of Christes disciples, Paules disciples.

Was Paul crucified for you?

I thanke God that I baptized none of you, but Crispus and Caius.

But nowe cometh it to my mynde, that I baptized also Stephanas householde: as for other that I baptized, I remembre none. At my being there, my mynde more came vpon suche thinges, whiche more aduaunced christianitie. That whiche in baptisme is doen by man, is the leaste parte of baptisme. The vsuall and accustomed woordes euery man maye pronounce. And an easye thyng is it, and without ieopardie at all, to dyp him in water, that is bothe readie and willyng thereto: but the very office of an Apostle is, by the effectual preaching of Gods woorde, to bring a man from his long accustomed lyfe, from the lawes and ordinaunces of his countrey, to a newe and quite contrarie religion, and not to stycke this wyse to doe, though he thereby stande in ieopardie of deathe. Hereof myght we more lawfully glorye, yf we myght chalenge in suche enterprises any thyng, as our owne. Nor yet speake I this to disalowe baptisme, but to preferre that, whiche is better, and that whereunto I am specially assigned.

Christe neuer assigned me to this embassie among the Gentiles, to be only the minister of baptisme, but to setfurth and to publishe by my preaching the glory of his name, and to wynne, as many as I coulde, by the gospell vnto hym. Nor yet for so doyng haue I any cause, carnally to glorie. For God woulde not haue this feate done eyther by the conueyaunce of mannes witte or eloquence, wherewith no suche woonder coulde be wrought, but would haue this greate enterprise brought to passe by a rude, simple, and playne preachyng, to the entente that all the prayse of this acte should be geuen to God only, whom it pleased by the vyle, lowe and reprochefull crosse of Christe and preachyng therof, to renewe all the worlde. Christes crosse semeth to be a lowe tryflyng matter, but yet such a vyle tryfle is it, that it subdueth all the gloriouse maiestie and pompe of this worlde. The rude and wearysh preaching, by which we declare to

Christ sente me not to baptize, but to preache the gospell.

all the

The preaching of the crosse is to them that perysshe, folishnes.

all the worlde, that Christe was fastened vpon a crosse, & therupon died, semeth to be some folishe thing, without any poynte of learnyng: but tell me, to whom semeth it so? Undoubtedly to them, which beyng blynded with their sinfull lyfe, receyue not in theyr heartes the preachyng of the gospell: and therby perysh, by forsakyng him, by whom they might be saued. But yet suche as hereby attayne to euerlasting saluacion, well vnderstande and perceyue that it is no weake and feble thing, but a thing of Gods owne doyng, muche more mightie and effectuall, than is any mans power and garrisons. By this newe and vnknowen meane, hath it pleased

I wyll destroye the wysedome of the wyse.

God to renewe all the worlde, as he long before promised to doe, by the mouthe of his Prophete Esai, by whom, he thus speaketh: I wil destroy the wisedome of the wyse, and wil cast awaye the vnderstandyng of the politique. Hath he not perfourmed his promise? See we not the worlde renewed? see we not men, mistrusting theyr old religion, and casting a way theyr affiaunce in Philosophie, embrace the crosse of Christe? Understand not men nowe that thyng to be deuilysh and vngodly, whiche they before thought good and godly? and that nowe to be folysh, which tofore they

Where is the wise? &c.

thought wittie? Tell me now, where is the wise man that was so proude of his knowledge in the lawe? where is the Scrybe, that was so proude an expounder of the lawe? where is the Philosopher become, which searcheth out the priuities of nature, and forgetting God the maker of al thyng, maruayleth at creatures? Euery one of these made great crakes, that they could doe wonderfull thinges, but yet were they both deceyued themselfes, and deceyued other too. They promised righteousnesse, and al wealth, when in the meane tyme themselfes were miserable, & al to drowned in sinne. God suffered thē for punishemēt of theyr arrogant mindes, as they wel deserued, through blindnes to runne on headlong into al kindes of dishonestie, to make them knowe & see their owne estate, and in what takyng, they were, that they myght at length, knowe their faulte and amende it, and therwithalso learne, howe vayne a thyng & vneffectuall their Phi-

Hath not God made the wisedom of this worlde folishnes?

losophie was. Hath not God declared then, that the wysedome of this worlde is folysh? God had before this time declared his wysedome likewyse, by the beautifull spectacle of this worlde wrought by his wysedome, to the entent that by wonderyng at suche a maruaylouse piece of worke, men might be rauyshed to loue the workeman. But that purpose of God, through theyr owne foly, chaūced quite contrary. For they wurshypped creatures, wonderyng at them, and despised the maker of creatures, as one vnknowen, leading theyr lyfe after such sorte, as though eyther God fauoured synfull liuyng, or els gouerned not the worlde, which he had made.

The texte.

For after that the worlde through wysedome knewe not God, in the wysedome of God, it pleased God through folyshenes of preachyng, to saue them that beleue. For the Jewes require a signe, and the Grekes seke after wysedome, But we preache Christe crucified, vnto the Jewes an occasion of fallyng, and vnto the Grekes folyshnes: but vnto them, whiche are called both of the Jewes and Grekes, we preache Christe, the power of God, and the wysedome of God. For the folyshnes of God is wyser than men, and the weakenes of God is stronger than menne. Brethren, ye see your callyng, howe that not

many wise menne after the fleshe, not many mighty, not many of hie degre, are called: but God hath chosen the foolishe thynges of the world, to co͂found the wise. And God hath chose the weake thynges of the world, to co͂found thynges which are mighty. And vile thynges of the world, and thynges which are despised hath God chosen, yea and thynges of no reputacion, for to bring to nought thinges of reputacion, that no fleshe should reioyse in his presence. And of hym are ye, in Christ Jesu, which of God is made vnto vs, wisedome, and righteousnes, and sanctifiyng, and redempcion. That accordyng as it is written, he which reioyseth, should reioyse in the Lorde.

Wherfore god to bryng the same purpose of his to passe, wente another waye to worke, myndyng that suche as throughe shewyng his wysedome in creatures became worse, shoulde bee broughte home agayne and restored, by preachyng of that, whiche to men should seeme a lowe folishe trifle: that suche as were Philosophers and politique menne, in steede of God, wurshyppyng dumme stones, shoulde nowe obtayne throughe fayth by the crosse of Christe, perfecte saluacion: and throughe faythe mistrustyng theyr worldelye wysdome, haue a sure confidence in the mercye of God. For hope of saluacion shoulde they haue none, vnles they throughe faythe vnderstoode, from whence they shoulde looke for theyr saluacion. To bryng this aboute therfore, the fyrste poynte was to plucke oute of mennes heades, the vayne confidence that they hadde in themselues: out of all mennes heades (I saye) not of the Jewes onelye, but also of the Gentiles. For as the faythles Jewes, requite signes and woondres, and boaste themselues of the miracles shewed vnto theyr auncesters, so studie the Grecia͂s for the learnyng and knowledge of worldly wisedome, therby assuryng themselues bothe blysse and glorye. And yet were both deceiued of that they loked for. For the Jewes vpon confidence of theyr lawe fell fro͂ Christe, and the wyse menne through a vayne pryde, conceyued by worldlye knowledge, receyue not the humble and (as at the fyrste sight it appeareth) the lowe preachyng of the crosse. As for we preache neither of the familiar talke, that Moses had with god, nor of the aungels, that Abraham harboured and shewed hospitalitie vnto, nor howe the sonne was commaunded to stande styll, nor no suche thyng, whereof the Jewes make great boaste: nor preache we on the other syde of the mouynges of heauenly bodyes, nor of the influences of planetes and starres, nor the causes of lightninges, the knowledge of which thinges make the Grecians so proude. What preach we then? surely a doctrine, that at the fyrste brunte seemeth base and folyshe, that is to wytte, that Christe was crucified, whiche base lowenes was to the Jewes an occasion of fallyng, which Jewes wonder at the myracle of Jonas, and yet fynde fault in Christes actes, greater tha͂ Jonas, were he neuer so great. The Grecians, which by reason discusse and searche out all thynges, thinke it a folyshenes to saye that a virgyn by any heauenly power should conceiue a childe: that God should be incarnate and take mannes nature vpon hym: that lyfe shoulde be restored by death: and that he is rysen agayne, whiche was once deade. And by this meanes Christe to bothe sortes semeth but a vile thing, but especiallye to suche as in theyr owne strengthe, haue a lewde truste and confidence. But they that by inspiracion of the holy ghost are called to faythe, and are by preachyng of the ghospell throughly chaunged, be they Jewes, or be they Grecians, clearelye perceyue and know, that the same lowly and meke Christ, that was crucified, is the very strength, power, and wisedome of God: so that nowe neyther the Jewes nede to gape for miracles,

For the Jewes require a signe. &c.

We preach Christe crucified. &c.

myracles, whiche fynde greater in Christe, nor the gentyles for wysedome, forasmuche as they haue nowe founde Christe the welspring of all wysedõ. God hath in maner from his hyghe and glorious maiestie, submitted hymselfe to our vylenes, and from his hygh wysedome is come downe to oure folyshnes: and yet that, whiche in hym semed but a folyshe poynt, passeth all

The folishnes of God is wyser thē men:

the wysedome of the worlde: and that whiche in hym semed weake and feble, ouerwayeth and surmounteth al worldly myght and puissaunce. What can be more reprochefull, than as a trespacer, among trespacers to be hanged vpon a crosse: and yet by this meanes he only conquered death, whome before noman was able to withstande. What is more plaine and homely, than the learnyng of the ghospel: And yet it, homely as it is, made newe al the world, whiche before this tyme, no phylosophers learnyng was euer able to bring about. All whiche was done of god, because hereof the world should clayme no parte, as it myght haue doen, yf it had been wrought either by menne of power, or by ryches, eloquence, or by great and famouse clearkes. Now syth all the worldly wysedome and glorie therof, is by sealy poore fyshers ouerthrowen and vanquished, euery man easely seeth, that al this glorious acte, and ye renoume therof, must be gyuen to god onely, whose secrete power hath wrought and brought to passe one contrarie by another. That I nowe saye, is not onely trewe in poore Christe and his apostles, but in your owne company also, called to god through his grace, ye maye see the same. Howe fewe eloquente and wyse menne be of your noumbre, howe fewe menne of power, I meane after the common reputacion, howe fewe menne of great bloude and parentage, labour in the ghospell, youre selues brethren see and vnderstande. The glorie of the ghospell was by menne of lowe degree setfurthe and auaunced, and enlarged by simple persons: so that nowe, euen the contrarie to that, whiche was wonte to be, simple menne and lowe, vanquishe hygh, & rude playnes ouerthroweth craftines. And therfore chose god furthe

God hath chosen the folyshe thinges of the worlde, to confounde the wyse.

especially suche thinges, as in worldly estimaciõ, seme rude and vnlearned, to make worldly wyse men more ashamed of their vayne enterprise. And chose suche meanes, as are in the worldes opinion, but feble and weake, therby to mocke them which either by takyng of partes, and ryches, by tiranny, or any other meanes thinke themselues mightie. And vnto hym chose suche thynges, as the world thinketh vyle and to be despised, yea thinges of no reputacion at all, to bryng to nought and abolyshe thynges of highe price, to the intent, that neither this fleshe of ours, nor the worldly wisedome therof, shoulde in the presence of god, haue any thyng to reioyse of, albeit it haue some vayne thyng to boaste vpõ in the sight of the world, synce that betwixt heauenly & earthly thinges, there can no cõparison be made. And albeit in ye iudgement of the worlde ye be rascalles & outcastes, yet haue ye through the great bounteousnes of god the father, gotten the greatest honour, that can be, whiche hath called you into the inheritaunce of his sonne, by whome he hath after a nother newe sorte geuen you all thinges, whiche the ruflyng and proude worlde promised, and was not able to perfourme. By hym haue ye receyued the true and wholesome wysedome, that ye nede not Philosophie, nor suche worldly wisedome: by hym haue ye receyued righteousnesse, so that nowe ye nede not the helpe of Moses lawe. By him haue ye obtayned holynes of lyfe, leste any man thynke it came by his owne desertes. By him

haue

haue ye receiued libertie, as by whose bloud we are redemed from the tyranny of synne. And to be briefe, for al the weale, that we stand in, bounde are we to thanke only Christe, and God the father, the chiefe authour of al goodnesse, that it may come to passe, that is writtẽ, by the Prophete Hieremye: let neyther the wise man be proude of his wisedome, nor the riche be to bolde vpon trust of his riches, nor yet the strong man trust vpon his strength, synce none of all these bryng men to the welthy state: but yf any man will iustly glory and reioyce, let him glory, because he knoweth God the very fountayne and geuer of all good thynges: but let him so reioyce, that he assigne no parte therof to any worldly power and helpe.

¶ The. ii. Chapiter.

And I brethren (when I came to you) came not in glorioustes of wordes, or of wysedome, shewing vnto you the testimony of God. Neither shewed I my selfe that I knewe any thyng among you, saue Jesus Christe, euen the same that was crucified. And I was among you in weakenes, and in feare, and in muche trembling. And my wordes and my preachyng was not with entising wordes of mannes wysedome: but in shewyng of the spirite and of power, that your fayth should not stande in the wisedome of men: but in the power of God. The texte.

LEt them tell me then, wherin they are better than you, that thus are ashamed of Christes lowlines, and crake among you of their lawe, of their riches, and wisdome. I am assured, that I conuerted you not to Christe by suche meanes. For when I fyrste came vnto you, to teache you the preuey and secrete wisedome of the gospell, I came furnished neyther with any meruaylouse and gloryouse eloquence, nor with any singuler knowledge of Philosophie, whiche kynde of menne I knewe, howe greatly ye regarded. So farre abhorred I to take vpon me any of those thynges, which in the face of the worlde are coumpted singular, that I shewed my selfe among you to knowe nothyng els, but Jesus Christe, euen the same, that was crucified. I preached of a manne, but of suche a manne yet, as was by God anoynted, and promised by the Prophetes to come and redeme mannekynde. From that whiche was in hym of lowest reputacion, beganne I the preachyng of the gospell. And albeit that my preachyng among you tooke effecte, yet thereby claymed I no prayse at all, lyuyng among you, not lyke a manne of power, but as a weake one and feble, nor gaped for any greate dominion, but as one, that stoode in daunger and ieopardie to be assaulted of deuilyshe persones, whose tyrannye we with pacience ouercame. Looke after what sorte my lyuyng was, and after the same was my preachyng. And as my lyfe was kepte in safegarde agaynste the violence of lewde and myscheuouse persons, by no mannes hande, but by the onely defence of God: so lykewyse was my

preachyng, neyther garnyshed with the floures of rhetoryke, nor sette furthe with the argumentes of Philosophie, thereby to shewe, what I coulde in learnyng and eloquence: and yet symple as it was, of that power and myght was it, that it quyte chaunged you, not by any braggyng learnyng, but by the spirite and myghtie power of God, who by his secrete inspiraciō and miracles, ayded and assisted my rude preaching, that whereas ye are from darkenesse and ignoraunce brought to the lyght of the ghospel, beeyng a thyng so vnlyke and hard to bee perswaded in, no manne should thinke the same to bee doen by worldely wysedome or eloquence, whiche we take not vpon vs, but by the power of God, by whom our preachyng was more effectuall and strong, than euer was any disputacion of the Philosophers, were it neuer so subtile, were it neuer so wittye and well set in ordre. At my beeyng among you, whiche were proude of your worldely wysedome, and ignoraunte of the wysedome of God, I taught you but playne matters, but yet suche were they, as were to saluacion necessarie.

The texte. We speake of wysedom among them that are perfecte: not the wysedom of this worlde, neyther of the rulers of this worlde (which goe to naught) but we speake the wysedom of God whiche is in secrete and lyeth hyd, whiche God hath ordeyned before the worlde, vnto our glory, whiche wysedome none of the rulers of this worlde knewe. For had they hadde knowledge, they would not haue crucified the Lorde of glory. But as it is wrytten: The iye hath not seen, and the eare hath not heard, neyther haue entred into the hert of man, the thinges whiche God hath prepared for them that loue hym.

We haue of Christe deaper poyntes of wysedome, but of them talke we among suche as are perfite. Be diligente therfore and laboure to bee perfite, that ye maye bee partakers of the secrete and hydden misteries of God. Besyde this we, that preache the crosse of Christe, seme to the faythlesse to preache verye folyshnesse, but to suche as stedfastly beleue, seme we to preache an excellente wysedome, muche differyng from that wysedome whiche laboureth in vayne to serche out by naturall reason the causes of this worlde: and farre also from worldely policie, wherof the greate estates of this worlde make greate crakes, whose authoritie with all theyr wysedome is by Christe abolished and vanquyshed, by vtteryng theyr folyshnesse: but we preache of a heuenly wysedome, whiche hath not an outwarde apparence of that, which is not within it, but is inwardly myghtie and effectuall. There is in this wysedome no curiositie nor pompe, and yet symple as it is, all menne perceyue it not. But as it is secrete, so is it knowen by secrete inspiracion, and that of none, but of suche only, as God vouchesaueth to make partakers thereof. We lay not furth the priuities of this wysedome before the cōmen sort of people, but vtter them secretly to suche, as are able and mete to receyue them.

And albeit this wysedome be nowe at laste in oure tymes publysshed, yet god before all tyme by his hygh counsel ordained for his, that as the proude persons haue hitherto folysshly craked of theyr carnall wysedome, so should henceforth the meke and lowlye haue a more excellente wysedome to reioyse and glorie of. This wisdome delyteth to dwell in simple and cleane heartes, and for this cause none of the great rulers of this worlde had it, nor Magiciens, nor Philosophers, nor Pilate, nor Annas, nor Cayphas, nor the pharisees, nor the deuils themselues neither. For had thei knowen, that the lowe and folysshe preachyng of Christes crosse, woulde with his glisteryng haue darkened the glory of the world, and for all the weakenes and feblenes therof haue put to flight and vanquisshed the tyrannye of death and synne, neuer woulde they haue fastened on a crosse, the Lorde and capitayne of renoume and glorie. For all the learnyng they had in visible thynges, for all theyr pryde in knowleage of the lawe, ignoraunt were they of this wonderfull misterie, mete to bee vttered onely to suche, as by humble and sobre myndes are made at one wt God. That it should so be, Esai long before prophecied declaryng, that this wysedome, whereof we talke, should into mens soules be secretely inspired, sayng: suche thynges, as neuer were seene with mannes iyes, or by mannes eares hearde of, or conceyued in any mannes thought, hath god prepared for them, that hartely loue hym, and grounde all theyr disputacions vpon faythe, and not vpon mannes reason.

But God hath opened them vnto vs by his spirite. For the spirite searcheth al thinges, ye the botome of goddes secretes. For what man knoweth the thynges of a man, saue the spirite of man which is within him? Euen so the thynges of god knoweth no man, but the spirite of god. And we haue not receyued the spirite of the worlde: but the spirite whiche commeth of god, for to knowe the thynges that are geuen to vs of God, whiche thynges also we speake not with wordes that mannes wisdome teacheth: but with wordes which the holy ghost doeth teache, makyng spirituall comparisons of spirituall thinges. The naturall man perceyueth not the thynges that belong to the spirite of god. For they are but folyshnes vnto hym. Neyther can he perceyue them, because they are spiritually examined. But he that is spirituall, discusseth all thynges: yet he hymselfe is iudged of no man. For who hath knowen the mynde of the Lorde, either who shall informe hym? But we vnderstande the mynde of Christe. The texte

Hygh minded rulers and proude phylosophers, were not worthie to receyue this hydden mistery, whiche yet god hathe opened to vs his frendes, not by any worldly doctrine, but by the secrete inspiracion of his holye spyrite. Whiche spirite, because it is of goddes nature, and proceadyng from god, searcheth foorth euen the deapest and mooste secrete priuities of God, wherunto mannes busye brayne attayneth not. Euery man may easily loke on an other mans face, but what lieth hidden in the bottome of the hert, that is no man able to see, for that onely knoweth the spirite of god, and a mans owne conscience. After like sorte diuers men beholde and search out the proprieties of goddes creatures: but such thinges as lye hidden in goddes counsel and prouidence, no body knoweth sauing his euerlastyng spirite, whiche beyng of one nature with hym, knoweth all suche thynges, as he doeth. One mā sheweth another his secrete thoughtes, by secrete whispering in his eare: but god to the good openeth his counsell, not by the spirite of man, whiche teacheth nothyng but worldly phantasies, but by the spirite of god, so that of what sorte the spirite is, suche doctryne it teacheth. This worlde also hath his spirite, with whome whosoeuer is rauished, bothe saueretth of worldly-

nes, and loueth worldly thynges: but the inspiracion of the heauenly spirite of god, bryngeth vs in mynde of heauenly treasures, and maketh vs to vnderstande, what god hath through Christes crosse doen for vs. And this is the phylosophie, whiche as we receyued by the spirite of Christe, so teache we it agayne to the godly and simple people, not with floures and coloures of rhetorike, as the Philosophers are wonte to teache them, that they take in hāde, but with rude wordes, and set out of ordre, beyng yet suche as teache a spiritual doctrine. For reason requyreth, that forasmuche as this kynde of wysedome is far vnlyke the other, that it should haue another kynde of teachyng. Worldly wysedome is taught after a worldly fashion, but heauenly and spirituall thinges must be taught after a newe sorte, and yet not to euery man indifferētly, but to suche onely, as haue receiued the spirite of Christ, and are, by reason that they are spirituall themselues, able to receyue spirituall learnyng. It besemeth surely, that spirituall learnyng should haue a spirituall hearer, which hath bothe his vnderstandyng cleansed by faythe, and wylfull desyres corrected by charitie. For the grosse, and naturall man, whiche is proude and arrogant vpon the knowledge of thinges that maye be seene, and is ruled by beastly lustes, regardeth not suche thynges as apperteyne to the spirite of god, but coumpteth for folyshnes and laugheth to skorne, whatsoeuer soundeth contrary to that he thynketh. Nor beleueth any thyng, but that he hath eyther proued by experyence, or concluded by natural reason, and is without regarde of this learnyng and Phylosophie, whiche teacheth, that Christe was borne of a virgyn, and that he was bothe very god and very man, that by dying he ouercame death, and after rose agayne to lyfe, and wyll perfourme in his membres suche thynges, as are already doen in hymselfe, that tribulacions are the waye to true blysse, and that by death a man shall come to euerlastyng lyfe. Suche articles cannot by mannes reason be perceyued, but by the inspiracion of the holy ghost.

Wh[illegible] hau: not receyued the spirite of the worlde.

To learne this thou nedeste no wyse and craftie wytte, but rather haste nede of a simple and a pure fayth. Suche an instrument is mete for the holye gooste to worke with, as wholy geueth vp it selfe to be framed and wrought vpon by hym. But the spirituall manne discusseth and iudgeth all thinge, not passing vpon temporall matters, but studiouse of heauenly thinges, and yet is he not iudged of any carnall man, which hath no skyll vpon this heauenly and secrete wisdome. Euen as a man iudgeth not goddes matters, so the carnal man iudgeth not the spirituall. As for such poyntes, as are by our preachyng taught, are no mens inuencions nor phantasies, but came furth out of the secrete counsell of god. For as the prophete Esai sayde: what man is there on liue, which of hymself knoweth the mynde of god immortall, that he can to him be as it wer one of his priuie counsel. It pleased goddes prouidence to deliuer his out of thraldome, after such straunge meanes, to deceiue therby all mannes vayne curiositie. But we knowe goddes wyl and mynde, because we haue receaued his spirite.

He that is spirituall discusseth al thynges.

The.iii.Chapter.

The texte.

And I coulde not speake (vnto you brethren) as vnto spiritual, but as vnto carnal, euen as vnto babes in Christ. I gaue you milke to drinke & not meate. For ye then wer not strōg, nether are ye as yet. For ye are yet carnal. As long verely as there is amōg you enuying, & stryfe and sectes, are ye not carnall and walke after the maner of men? For whyle one sayeth: I hold of Paule, and another: I am of Apollo, are ye not carnal? What is paul? What thinge is Apollo? Onely ministers are they by whome ye beleued, euen as the Lorde gaue euery man grace. I haue planted, Apollo watred: but God gaue the encreace. So then, nether is he that planteth eny thynge, nether he that watreth: but God that geueth the encreace. He that planteth, and he that watreth, are one. Euery man yet shall receaue hys rewarde, accordynge to hys laboure. Fore we are Goddes labourers, ye are Goddes husbandrye, ye are Goddes buylding. Accordyng to the grace of God geuen vnto me, as a wyse buylder haue I layde the foundacion. And another buylt theron. But let euery man take hede, howe he buyldeth vpon. For another foundacyon can no man laye, then it that is layde, which is Jesus Chryst.

There are in this learning certayne poyntes mete for begynners, certayne mete for them, that are wel entred, and goyng forwarde, and certayne mete for suche as are verie perfite, of whiche euerye sorte must be taught accordyng to their capacities. Therfore whē I fyrst came vnto you, I coulde not teache you the deapest poyntes of our religiō, as suche should be taught, as are perfitely spiritual, but submitted my preachyng to your weakenes, amōg ÿ rude, vsyng rudnes, among ÿ grosse speaking grossely, lisping & stameryng, with you, as wemen doe with theyr chyldren. For fayth also hath her encreasinges. When I sawe you therfore in Christes learnyng but euen younglynges, I fed you as it were with the mylke of grosse learnyng and not with the substancial foode of perfite doctrine, not because I was not able to teach you greater poyntes, but because ye by reason of carnall affections, & blyndnes of your former lyfe, wer not able to vnderstand higher learnynge, as diuerse among you are not able yet. For sum there be among you, which albeit through baptisme are become Christes seruauntes, haue not yet shaken of al fleshly affeccions. Such as are in this case, are surely carnal & not spiritual. What nede I many wordes, or why should I feare to speake that of you, ÿ the dede selfe speaketh? The matter is knowen by your dedes. For synce the spirite of Christ bredeth vnitie & concorde, & on the contrarie syde, enuy, contentions & debates ryse of nothing elles, but of worldly desyers, synce suche thynges are sene among you, maye not a man saye to your reproche, that ye are entangled with mannes grosse affections? Yf ye denye it, whence come these wordes, that are talked among you soundyng to debate and strife, but of a corrupte mynde? for wheras there is but one chiefe doer and ruler ouer all the world, yet among you one sayeth: I am of Paules secte, another sayeth: I am of Apollos secte, after which sorte or lyke sorte of titles ÿ studentes in philosophie striue one with another, whyles one sayeth: I am Aristotles scholer, another sayeth: I am a Platoniste, I am a Stoike, I am an Epicure. Whiche thinge yet I saye not, because any suche strife and sectes

are either in my name, or in Apollos rysen, but because I thought it good to put example in our persons, to make you more plainly perceyue the haynousnes of this your offence. For yf it be an unseamly thing to giue us, which are the true apostles of god, and suche as haue taught you nothing, but that we receyued by the spirite of Christe, suche glory and prayse, as is onelye due to hym: who can beare with you when ye chalenge to be of mennes sectes, not moche passing, what they bee, parauenture false apostles, and gyue ouer the gloriouse and myghtye woorke of youre saluacion and profession to vile persons, whiche shoulde only be gyuen unto Christ? As yf one named Frangilius, or Benottius, or Angulius, or Carmilius, or sum other of any other name, (for these put I, but for an example) haue deuised sum worldlye order or rule of lyfe, wyll ye straight upon pride of theyr names, be at shamfull variaunce among your selues, and by extinguyshing Christes name, make men the authors of trewe religion, wherof Christ is onely the beginner? And yf ye this doe, there remayneth nothing els, but as ye varie in newe made names, so lykewise labour to mayntayne and nouryshe thys dissencion of myndes with diuersitie of apparell, with diuersities of meates and drynkes, and in the whole order of lyfe: that as princes seruauntes some by red, some by yealowe, some by partie coloures, some by one cognizaunce, some by a nother, shewe that they haue dyuerse maisters, whome they doe seruice unto: so must ye, whiche haue gyuen your selfes to the sectes of men, as though ye had by thē receiued lyfe and libertie, glory of theyr surnames, as though it were not honorable ynough to bee called christians. What, are ye ashamed of thys name? Is it not sufficient, by hurtles and godly lyfe, openlye to declare your selues to bee his? In this breake ye that whiche is one, and deuyde Christes glorye among lurdaynes. What maner of menne youre capitaines are, I speake not yet. But put the case thei wer as good as Apollo, as good as Paule, yea as good, as the high and chief apostles, are they yet any more than seruauntes to Christ, in whome ye beleue? They be not chief workmen, but are in another mannes busines occupied to theyr owne ieopardie. And this authoritie haue they receiued of Christ only, under whome as principall guyde and ruler, some execute one office, some another, as euerie of thē is by god apoynted. As I (for example) fyrst planted, what time I layed the foundacion of the learning of the gospell: Appollo watered it, and with gentyll exhortacions cherished that, whiche was by me begunne. But to make the tree growe, and so encrease, that it plentuouslye bring furth fruite, that is the worke of god, and not oures. For both he that planteth, and he that watereth, labour all in vayne, unles heauen gyue therto hys secrete power and influence, whiche is somuche more effectuall, because it is priuey and secret. Yf the husband manne be of thys dysapoynted, nothyng in maner preuayleth, the gardiner, nor yet the waterer, but yf heauen bee seasonable, the whole increase ought to be aknowleged to come thence, and from god.

I haue planted, Apollo watered.

For as concernyng thys feate, aswell the setter, as the waterer are in like case, for bothe labour in other mennes woorkes, and shall for theyr paynes receyue rewarde, not of you, but of god, whose woorkemen, we are. We as iourney men, labour in the worke of god: ye are hys grounde and lande, whiche we in hys behalfe tylle, and not in oure owne: ye are a buyldyng reared up for hys honour, and not for ours. We owe hym seruice, but let

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euery man take hede, what seruice he doeth hym: if he doe true and faythfull seruice, he shall receyue an honeste rewarde, but yf he otherwyse doe, then eyther shall he lose his labour, or receyue suche rewarde, as he hathe therby deserued. I for example, according to the grace, that God hathe gyuen me, lyke a wyse buylder haue layed a foundacion for buyldyng, not by myne owne power, but by his helpe, that apoynted me to this office. Upon the foũdacion that I haue layed, diuerse men diuersly buylde, but let euery manne marke well, what he buyldeth therupon. As for the foundacion, that we haue layed, cannot be chaunged. What preachers soeuer come after vs, of what autoritie soeuer thei be, vnles they preache that Jesus Christe was fastened to the crosse, geue them no eare. Yf these allowe our foundacion, then remayneth it, that they thereupon buylde suche a piece of worke, as is for that foundacion mete. The foundacion is heauenly and spirituall, and suche as wherwith the buyldyng of earthlye and carnal learning agreeth not. A vayne counterfaite buylding may haply deceyue the iudgement of men, but it cannot deceyue Gods iudgement.

If any man buylde on this foundacion, golde, syluer, precious stones, tymber, hay, or stuble: euery mannes worke shall appeare. For the daye shall declare whiche shalbe shewed in fyre. And the fyre shal try euery mannes worke, what it is. If any mannes worke that he hath buylt vpon, byde, he shall receyue a rewarde. If any mannes burne, he shall suffre losse, but he shalbe safe hymselfe: neuerthelesse, yet as it were thorowe fyre. The texte.

If any man then vpon this foundacion buylde thynges that are substanciall and excellente, as golde, syluer, and precious stones: or on the contrary side, if any lay vpon it trifles, as wood, hay and strawe, the ende will shewe, howe euery one hath bestowed his labour. But because ye shall more clearely vnderstande me, conceyue my mynde by this more grosse declaracion: I layed Christe before you as a marke, yf any manne then as Christe gaue exaumple, teache you, that ye ought to lyue ryghteously, and that ye ought to doe good euen to your enemies, that ye should in your ryches put none affiaunce, to despise honours, and that ye ought, as a very poyson, to abhorre fylthy pleasures, & to doe all your actes for Christes glory, for your good dedes, to looke for none other rewarde, but lyfe immortall, and that men ought for Christes sake desyre to dye: the same buyldeth a semely and acumly piece of worke, mete for the foundacion, whiche is Christe: but yf he therupon buylde only mennes tradicions, concernyng apparell, of dyet, of vnfrutfull ceremonies, and other suche lyke of mennes owne deuises, for theyr owne glorye and lucre, and not to the glorye of Christ, so that albeit they begynne at this noble foũdacion, they growe yet out of kynde, and in stede of good and godly make menne supersticiouse, then hathe that preacher layed on wood, haye, and strawe. Euery mannes worke shall openly be tryed, what it is, what tyme it shall bee brought nygh to the lyght of trueth, and bee examined by the rule of the ghospell. Yf the learnyng, that ye haue buylded on, haue brought you to this perfeccion that ye canne ouercome all carnall desyres, then maye all knowe, that it is effectuall,

and

and of great power, but yf the same haue made you vnable to suffre damages and losses, yf ye therby be become suche, as will eyther be soone angry, testie, wayward, contenciouse, backbiters, or dissemblers, by this ye may easyly knowe, that your learnyng is but counterfaite. Suche as are arested to appeare by a daye before a wordly iudge, by one sleyght or other escape ofttymes: but Gods iudgement searcheth euery man at the vttermoste euen as the fyer tryeth metall. It may be for the tyme of prosperitie and quietnesse, that the vnprofitable buyldyng be not espied, but as soone as the stormy blastes of persecucion come on thicke and threfold, or pleasaunt and carnal desires allure , then yf ye geue place and shrynke, ye plainly thereby shewe, that the spirite of God is neither receiued with ceremonies nor mannes tradicions, with whiche whoso is indewed, suffereth for Christes sake al suche troubles and temptacions euen ioyfully. These are the fiers , wherwith euery mans worke shalbe tryed, of what sorte it is. Yf therfore this preachers or that preachers buylding endure and abyde in the fyer, let suche one looke for no worldely prayse at mens handes, but yet sure is he to haue reward of God, for whose sake he toke payne: but if eythers worke be with fyre destroyed, the workeman shall lose his labour, and be defrauded of his rewarde : although himselfe escape free, yet escapeth he, as they, that out of burnyng conuey themselfes naked, for whom there aresteth nothing els to be doen , but with charges to buylde agayne vpon the foundacion, suche a worke, as is meete for the same. The chiefe and moste ready waye had been to teache suche as haue professed Christe, nothing but that, whiche is for a christian man necessarie. But if teachers doe not so, nor the hearers, then must both take double paynes, whiche must vnteache theyr scolers, that they taught them , and to vnlearne those thinges whiche they before learned. For there is hope of saluacion, as long as Christe the foundacion remayneth. Howe agreeth vncleane lyfe with this profession? Howe agree colde and waterishe ceremonies with the fyery and burning charitie of Christe? Punishement shall they suffre at Gods hande, as they haue well deserued, whiche with theyr doctrine corrupte you.

The texte. Knowe ye not, that ye are the temple of God, and howe that the sprete of God dwelleth in you? If any man defyle the temple of God, him shall God destroy. For the temple of God is holy, whiche temple ye are. Let no manne deceyue himselfe. If any manne seme wyse among you, let him become a foole in this worlde, that he may be wise. For the wisedome of this worlde is folyshnes with God. For it is written : he compasseth the wyse in theyr craftinesse. And agayn: God knoweth the thoughtes of the wyse, that they be vaine. Therfore, let no man reioyce in men. For al thinges are yours, whether it be Paul, either Apollo, either Cephas: whether it be the worlde, either lyfe, either death, whether they be presente thynges , or thynges to come : all are youres and ye are Christes, and Christe is Gods.

Knowe ye not, that ye are as a temple consecrate vnto God, which the heauenly spirite of God possesseth & sanctifieth? Yf suche one be punished, as doeth defile a temple, that is halowed by manne, will not God destroy him, that defyleth his temple? Endeuour must we dilygently , that this temple be kepte pure and holy , synce God hath once by his holy spirite cleansed and halowed it. Kepe it cleane may ye by vnhurtefull lyfe , with christian conuersacion and maners.

But if ye bee to muche desyrouse of honoure, or yf ye bee leacherouse, or geuen to stryfe and debate, and to suche other wylfulnes, then suspende ye and defile it. Sythe then ye are the temple of god buylded with lyuelye stones, verye wicked certaynely and vngodlye is he, that prouoketh anye of youre companye to suche maners, condicions, and learnynges, as are not with Christe agreable. Christe deceyueth no manne especiallye none of them, that leane to hym. Let euery manne beware that he deceyue not hymselfe, whyles he vndiscretely trusteth vpon mannes helpe. Looke ye not for blysse and felicitie either by your Philosophie, or by the lawe. Nor lette one manne presumptuously thynke hymselfe better, than other, because he is in worldlye learnyng excellente: but lette hym rather, that in worldly reputacion thinketh hymselfe wyse, wyselye ware folyshe, that he maye bee wyse in deede. Lette hym forsake to be the proude teacher of folyshe wysedome, and he shall be meete to be the scholer of verye wyse folyshnes. For euen as the ryches of this worlde make not a manne truelye ryche, as the honoures of the worlde make not a manne truelye noble, and as the pleasures of the worlde make not a manne truely blessed: euen so the wysedome of this worlde maketh not a man truely wyse before god: whose iudgement no manne can deceyue, be he neuer so wyse in the sighte of the worlde. God mocketh at this wysedome, whiles he declareth it, not onely not to be that, whereby we attayne saluacion, but also to be that whiche hyndereth oure saluacion, by reason that it maketh men to be proude and fyerse, and therefore very harde to be taught. This was long before spoken of in the booke, whiche is intitled of the pacience of Job, when of God he speaketh on this wyse: whiche compasseth the wise in theyr owne wilines. And agayne in the xciii. Psalme: the Lorde knoweth the thoughtes of menne that thinke themselues to be wyse, that they be vayne, and vnable to perfourme suche thynges as they promise. Since therfore all the pythe of oure saluacion is altogether of god, men maye of this vsurpe no porcion as theyr owne, nor geue any parte of this glorye to man as the chiefe doer, since the whole shoulde be surrendred to God. And synce ye are one bodie ioyned together by mutuall charitie, vnmete is it, that one of you shoulde sticke to one phantasie, and another to another phantasie, when all thynges are youres indifferentlye. Whether Paule, or Apollo, or Cephas be of anye authoritie or not, this is sure, by goddes free gifte they haue one equal authoritie for youre profite: or if the worlde bee in a rore agaynste you, it shall finallye bee for your profite: or if we lyue any longer, we shall we to establyshe you in this learnyng: or yf we dye, then dye we to strengthen you by oure exaumple: or yf we bee in presente pleasures, we passe not muche vpon them, because they are soone goen: or yf thynges to come moue you, laboure stoutelye and with a courage towarde them, whiche albeit ye see not with youre bodelye iyes, yet see ye them, with the iyes of your fayth. Awaye therfore with names of sectes, and diuision, since all thynges through one chiefe maister are youres equally, albeit your selues are not your owne men, in suche sorte, þ ye can geue any man right title vpõ you, but ye long to Jesus Christ, to whõ al we together owe our selues: and

Let no man deceiue you

He compasseth the wise in theyr craftines.

Ye are Christes & Christe is goddes.

and for Christ are we bounde to god the chiefe Lord and ruler of al thinges, whiche by hym hath geuen vs all goodnes.

The .iiii. Chapter.

The texte. Let a man this wyse esteme vs, euen as the ministers of Christe, and stewardes of the secretes of God. Furthermore, it is required of the stewardes, that a man be found faithfull. With me is it but a very small thyng, that I should be iudged of you, eyther of mans iudgement. No I iudge not myne owne selfe. For I knowe nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothyng before the tyme, vntill the Lorde come, which will lighten thinges that are hid in darkenes, and open the councels of the hertes. And then shall euery man haue prayse of God.

LEt euery man then, that wyll vnfaynedly and truely reioyse, glorie and reioyse in his name, nor esteme vs, as chiefe auctours and maysters, but as reason woulde, suche shoulde bee regarded, whiche, lyke seruauntes, are occupyed in Christes affayres: and as suche ought to be taken, whiche as stuardes bestowe others goodes, committed vnto theyr credence, the secrete misteries of God (I saye) and not of men. Synce then all suche of what behauour soeuer they be, haue taken in hande the orderyng of a verye weyghtie matter, but yet another mannes, let menne loke for nothyng els in them, wherfore they shoulde be had in price, but that they faythfully bestowe that wherewith god hath put them in truste, for none other intente and purpose, but for Christes glorie. Deceytfull stuardes are they, whiche in stede of godly doctrine, teache mennes phantasies, and abuse your obedience for theyr lucre and pryde, whiche vnder the pretense of the gospell promote and further theyr owne matters, and vnder the shadowe of Christes glory, seeke to beare a tyrannouse rule: which, albeit they blynde mēnes iudgementes, yet deceiue they not god, of whome to be allowed is the highest treasure, that can be. For I coumpte it but a small matter, by your onely iudgemētes to be allowed or disallowed, yea or by any mannes iudgement els, whatsoeuer he be. It is so impossible, that one man shoulde well iudge of another mannes conscience, that I dare not geue sentence vpon my selfe, whether I deserue to be praysed of god, or not. Doen haue I the beste that I coulde to accomplyshe the office, wherunto I was appoynted, and I cannot remembre my selfe of any harme or fraude, and yet dare I not thereby clayme to be a righteouse man. For it might be, that I haue doen some thing vnawares, otherwyse than it shoulde haue been, eyther by reason, that I haue passed my bondes, or haue kepte my selfe to muche within them. The whiche because it is knowen onely to god, he is the onely iudge of my office. Let vs make hym iudge then of hydden and vnknowē matters, whose iyes beholde all thynges, whiche wyll, when he seeth his tyme, geue sentence vpon euery matter. Unmete therfore is it, that ye beyng but seruauntes shoulde preuēte goddes iudgement, iudgeyng men, before the time come. For it is out of season to geue sentence vpon other, vntyll the Lorde come to iudge both heauē-

It is the Lorde that iudgeth me

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lye, earthly, and thinges vnder the earth. Then shall he by his iudgement bring to light all thing, that is nowe hydden in darkenesse, and open that before all mennes iyes, whiche nowe being hydden in the priuey corners of mannes harte, is not by mennes consciences perceyued. Then shall we receiue of him whose iudgemētes are sure, and vndeceyueable rewardes, according to our desertes. He that hath without corrupciō doen his duetie, be he of men neuer so litle praysed, shall of God receiue an euerlasting rewarde: and he that doeth contrary, be he neuer somuche made of, and praysed among menne, shall by the iudgemente of God, be putte to shame and suffre punishment.

These thinges (brethren) I haue for an ensample described in myne owne person, and in Apollos for your sakes: that ye might learne by vs, that no man counte of hymselfe beyonde that whiche is aboue wrytten: that one swell not agaynst an other for any mannes cause. For who preferreth the? What haste thou, that thou hast not receyued? yf thou haue receyued it, why reioysest thou, as though thou haddest not receyued it? Nowe ye are full: nowe ye are made ryche: ye raygne as kinges without vs: and I would to God ye dyd raygne, that we myght raygne with you. The texte.

But to be playne with you, hytherto haue I framed my tale by my selfe and by Apollo, not because we are the beginners of any suche secte, (for neyther take we any thyng vpon vs, and among you none is there, that braggeth hymselfe to bee of Paules secte or of Apollos) but because I perceyued, that there are among you diuerse fauourers of diuerse sectes: leste some myght haue been prouoked to impaciencie, I thought it beste in fayned names to sette furth the matter, that when this Epistle shoulde be read openly among you, euery man myght secretly examine his owne conscience. And so is this matter, which would elswise haue caused much spyte and hatred, opened in our names, that ye maye quietly perceyue, howe vncomely certayne of you triumphe and braggue vpon the names, of false Apostles, and despise euery man in comparison of themselfe, surrenderyng vngodly that vnto menne, whiche is dewe to God: whiche for none other purpose exalte eche of them for their parte the dignitie of their owne Apostle, but because themselfes would be had in greater estimacion, iudgyng in this euen as folyshlye of themselfe, as of them, in whose behalfe they doe arrogantly braggue and crake. These thynges perhaps myght be suffred, yf they were onely folyshe, but now syth by them deadly debates aryse, the matter cannot bee cloked. Ye ought not to esteme menne, that supply the Apostles office, but as reason would that stewardes and bestowars of other mennes goodes, should be regarded, nor should any manne crake in this mannes name or that, synce all that they doe, is of God. Consideryng these thinges with my selfe, I cannot but meruayle, why eyther your Apostles are so shamefully desirouse of honour, that they clayme vndiscretly, that as theyr owne, which is Christes, or why the disciples rather reioyce and triumphe of a man, which is but a seruaunte, than of God, which is the chiefe doer. I prouoke the to aunswere, whosoeuer thou bee, that standeste in thyne owne conceyte or discontenteste thy selfe, because of the counterfayte glorye of hym,

of whom thou haste receyued baptisme, being but a small matter: who is authour of this difference, that one semeth therby to haue receiued more, and an other to haue receiued lesse? yf any of you be baptised, yea and that by an Apostle in a golden lauer, or in a lauer of preciouse stones, or if that be not sufficient, by a chiefe Apostle, whose porte and wealthe admyt to passe kinges ryches, and haue princes to your god fathers, who dare saye, that this manne hath receyued more, than yf he had been baptised in a fygge tree trough by any of Peter the fyshers seruauntes, or by any of my seruauntes, whiche am a coriar? Once agayne I prouoke the to aunswer, whosoeuer thou art, whiche sowest this folishe errour into simple peoples myndes, or rather abusest theyr errour, whiche ought to bea mended: tell me yet once at last, what is that, whereof thou art proude? Teachest thou thyne owne learning, or others? yf thou teache thine owne, then preachest thou thyne owne glory, and not the glory of Jesus Christ. yf thou preache others learnyng, howe durst thou take that vpon the as thyne owne, whiche thou haste receiued of God? yf thou beleue that learning to be thine owne, whiche God hathe geuen the, who is more blinde, than thou? yf thou vnderstand, that it is none of thyne and doest yet boast and crake thy selfe therof, as though it were thyne owne, who is more shamlesse than thou? Howe great, and to what heyght are ye Corinthians come, from so lowe a foundacion? We beyng there were hungerbaned and famyshed, and among you so poore and nedye, that to gette our dayly lyuyng, fayne were we to sowe lether: we vyle and cruelly vexed, syncerely and without corrupcion preached Christ vnto you: and are ye now come, to this to despise vs by other Apostles councell, & to be so fyerce through full fedyng, and by reason of your ryches, so puffed vppe with pryde, so wranglyng and sediciouse, by reason of your dominion and kyngdome? Haue ye taken possession of so great ryches for your selfe, and thrust vs out of doore, that haue sustayned the greatest brunte of this matter? Whether ye haue obtayned any great thing or not iudge your selfes. Certaynly I would wishe, ye had obtayned such a kingdome, as were semely for Christe. Then would we thrust our selfes, into some one parte or other therof to raygne with you, because we layed the foundacion. For I cannot be brought in minde to thinke that ye would be so vnmanerly as to thrust such out of the company of your welthy state, as vnto you were beginners of the same, vnlesse we be vtterly borne to this misery, to haue no rewarde at all, but despite, famine, infamie, enprisonmente, strypes, and to be in ieopardie of our life when other menne with theyr false learning, gette them selfes so great a renoume. yf an Apostles office should be recompensed with worldly rewardes, I thinke we ought of ryght to haue the beste, whiche firste of all, with so great ieopardyes haue graffed Christe in you.

What haste thou, that thou hase not receyued?

The texte. For me thinketh, that God hath set forth vs (which are Apostles) for the lowest of all, as it were menne appoynted to death. For we are a gasyng stocke vnto the worlde, and to the Angels and to men. We are fooles for Christes sake, but ye are wise through Christe. We are weake, but ye are strong. Ye are honorable, but we are despysed. Euen vnto this time we honger and thyrst & are naked and are buffeted with fystes, and haue no certayne dwellyng place, and labour, workyng with our owne handes. We are reuiled, and yet we blesse.

blesse. We are persecuted, & suffre it. We are euill spoken of, and we praie. We are made as it were the filthines of the world, the offscowring of al thinges, euen vnto this daie.

Yf such lawfully raigne emong you, as haue builded vpon the good foundacion we layed, but meane thynges, then thynke we our selues onelye miserable by the wrath of god. Theyr ryches and fame of wysedome hathe broughte them in authoritye, and to beare a rule among you: but vs, as it seameth, hath Christe called lowest of all to the apostles office, to bee punished and to suffre deathes, as they doe, whiche for theyr mischeuouse dedes are caste vnto wylde beastes, to be an exaumple to the people. What courte of iudgemente is there, whyther we haue not been drawē? what prison is there, that knoweth not our trouble? What commen place is there, wherein we haue not been openly mocked, so that we were not onely a gazyng stocke to the worlde, whiche defyeth Christe, nor onely to men, that are worldly wyse, but also to the deuils themselfes, whiche are with our troubles delighted. O the chaunge of thynges tourned vpsidowne and contrarye. We are foles, for Christes sake despysed, because we preached, ŷ he humbled hymselfe, and was fastened to the crosse: ye as wyse men vpon cōfidence in Christ, do proudely auaunce your selfes. We lyke weake and feble, for Christes glorye humbled our selfes: ye lyke strong, are proude and insolente. Despised were we and rascalles: ye are noble and honourable. We haue no profyte, but our payne and trauayle, but al the profite is yours. For what reward haue we, I praye you, for so manye daungers and troubles: So farre haue we bene vntill this daye, from bearyng any great rule, as some doe, that compte themselfes for chiefe Apostles, that we oftetymes lacke meate, oftetymes drynke, oftetymes clothyng, muche lesse gote we by the ghospell any greate ryches. Yea and are oftetymes buffited, so far were we from obteynyng honour: and that whiche is a playne proufe of extreme nede, we wander abrode hauing none appoynted dwellyng place, nor house of oure owne, wherein to suffre and endure our pouertye with somewhat lesse griefe, because it is not seen. So far from poulyng and pillyng any manne, that we gotte our lyuyng with our own handes. We seke not for worldelye prayse, but rather suche as reuyle vs, we blysse: and for vylanyes and reproche oftetymes done vnto vs, we on oure side geue prayses. So far are we from oppressing, that we without complaint suffer cruel persecucion. What nede many wordes? Other emong you are in great renoume, but we for your sakes haue been coumpted hytherto, as outcastes of this world, moste vyle and leaste set by. Yf I, as some men doe, woulde caste in your teeth my trauayles, my ieopardies, and labours, should I not haue a very good cause to quarell with you?

I wryte not these thynges, to shame you: but as my beloued sonnes I warne you. For though ye haue ten thousand instructoures in Christ: yet haue ye not many fathers. In Christ Iesu I haue begotten you thorow the Gospel. Wherfore I desire you to folow me, (as I folowe Christ.) For this cause haue I sent vnto you Timotheus, whiche is my dere sonne, and faythfull in the Lorde, whiche shall put you in remembraunce of my waies, ŷ I haue in Christ, euen as I teache euery where in all congregacions. Some swell, as though I would not come no more at you. But I wyll come to you shortly if God wyll: and wyll knowe, not the wordes of them whiche swell, but the power: for the kingdome of God is not in wordes, but in power. What wyll ye? Shall I come vnto you with a rodde, or els in loue & in the spyrite of softnesse. The texte.

I write not this nowe, as one that for youre vnkyndnes hateth you, to make you ashamed, but rather as a most louyng father warne you as my most dearly beloued children, for your owne profite, and not for myne.

For yf by my onely hurte your matters shoulde well goe forwarde, I would not passe vpon myne owne losse, but would reioyce in you, for whose profite I would not sticke to dye. But nowe, syth I perceiue that ye through your new Apostles become woorse, godlye loue compelleth me to warne you of the ieopardie, which I coumpte as mine owne. Ye Corinthians maie not despise this good will of myne, which is very fatherly without any faynyng. A great difference is there betwene a scholemaister, and a father, for he for the tyme is cruell, to the vnhurtefull age, and doth his duety, if he doe it at all, either for rewardes sake, or for feare of euill: but a father prouoked thorough a naturall loue, prouideth for the profite of his childrē, though he therby beare losses and damage. Though ye chaunce to haue, yea ten thousande scholemaisters, surely ye shall fynde but fewe of them to be fathers. And whye shoulde I not call my selfe a father, and you my chyldren? sith I fyrste of all menne preached the gospell vnto you, and syth that throughe me ye are borne agayne vnto Christe? Haue not I in maner begoten you? What mother hathe taken so muche payne in trauaile with her childe, as I suffered, when I trauailed with you to make you christians? Wherfore yf ye acknowledge this father to be yours, yf ye be vnfayned children, I beseche you for our mutuall loues sake, to folowe your father in liuing and manners. Synce ye are begoten by vs, why labour ye rather to bee lyke other, than to vs? Suche thynges, wherof ye are accused vnto me, whence they came, consider with your selfe, surely ye learned not them of me. Yf any poynte of our doctryne bee out of youre memorie, forasmuche as I canne not come my selfe, here I sende vnto you Timothee, euen as mine owne selfe, which is my sonne, not one that groweth out of kynde, but through goddes goodnes a faythful childe, which as fyrste by me he learned Christe, so swarueth he at no tyme from his fathers steppes. He shal put you in remembraunce, how I ordre my life, whiche I bothe folowe and teache after the example of Jesus Christe, not vnto you onely, but to euery congregacion, that professeth Christe. As he is one commen autour and rewler of all, so muste all menne haue one rewle of lyuyng. A naturall childe doth his duety, not for feare of payne, but gladlye and with all his hearte. There are some among you, whiche because I am absente, are paste shame, and so wantonly behaue themselfes as though I would neuer returne. But they shalbe deceyued, for I wyll within a whyle bee with you, by goddes grace, what tyme I wyll haue a tryall what these menne can doe, that this wyse auaunce them selfe, not in eloquence, but in deedes. For the strength of the gospell standeth not in royall and gorgiouse speache, which euerye manne maye vse, but in a heauenlye strengthe and power, which is declared by sufferaunce of troubles, by concorde, by ryghteousnesse of the whole lyfe, and by myracles. Shall I come vnto you? I wyll come in deede. But take ye heede, that ye receyue me, as reason woulde. In your handes standeth you to make me come, eyther as a roughe one and dredfull, or as a meeke one and gentyll. I haue authorytie geuen vnto me by Christ, to punishe rebellions and such as are vnrewlye with the rodde of correccion. But rather hadde I not to vse it, but woulde wyshe gladlye youre manners were suche, that I lyke a louyng, mercifull, and meeke father, may reioyce in your vnhurtefulnesse; or yf there bee among you any smalle faultes, that the same maye with an easye and fatherly correccyon be amended.

Wherfore I desire you to folowe me, as I folowe Christe.

The kingdome of God is not in wordes.

The. v. Chapter.

There goeth a commen saying that there is fornicacion among you. and suche fornicacion as is not named among the gentyles: that one shoulde haue his fathers wife. And ye swel, and haue not rather sorowed, that he whiche hath done thys dede, might be put frõ among you. For I verely as absent in body, but presente in spirite, haue determyned already (as though I wer present) concerning hym that hath done thys dede, in the name of our Lorde Jesu Christe, when ye are gathered together, and my spirite with you with the power of the Lord Jesus Christ, to delyuer hym vnto Satan, for the destruction of the fleshe, that the spirite maye be saued in the daye of the Lorde Jesus. The texte.

But this is both better knowen, than canne bee denyed, more greuouse, than canne be borne with, and more hainouse, than were conuenient any longer to bee differred: that of you; whome as a temple halowed to god, all cleanes beseamed, there goeth a cõmen tale, and a shamfull rumour of fornicacion, and of suche fornicacion, as the like reproche hath not been found among painims, and suche, as to Christe are straungers: whiche is, that one among you vseth his fathers wyfe, as his owne. What a greate reproche and slaundre to christian religion thynke ye this, that of you suche a foule rummoure shoulde bee spreade abrode? And yet ye in the meane season, as thoughe so greate infamye nothyng belonged vnto you, highlye please youre selfe: and are throughe youre worldelye wysedome proude, whome it more beseamed with commen mournyng and heauinesse, to declare that ye earnestelye disproue this filthie dede, by excludyng the doer of suche an outragiouse offence oute of youre coumpanye, and that for three consideracions. Fyrste, leste, yf ye vse hym familiarely, and as one of youre owne coumpanye, whiche hath not yet shewed hymselfe to bee sorye for hys offence, ye myght seame to fauer misdoers: and then agayne, leste suche an outragious offence once receued amonge you growe more and more. Finally, to the entente, that the doer of suche a mischefe, yf ye auoyde his companye, as one by cõmen iudgement condemned, for shame repente hym selfe, vntyll suche tyme, as by perfite sygnes of repentaunce it bee well knowen, that he his mete to bee receaued into good peoples company. And this shoulde ye haue done, strayghte waye, assone as it was by commen reporte knowen, that the manne (whose name yet for causes I rehearce not) was of suche abominacion. yf I had ben my selfe presente among you, I woulde so haue done. Nowe I being absente, (albeit not vtterlye absente, for not withstanding my bodye bee awaye, yet am I by autoritie of the spirite present) absent therfore (I saye) but as thoughe I were present I gyue sentence, whiche ye must folow, that in a cõmen assemblye and resorte of manye, ye determine, (because no one man shoulde take suche autoritie vpon hym) whiche assemblye must with no carnal desire come together, but haue an eye to nothinge, but to the glorye of oure Lorde Jesus Christ,

wherein I wyll (as I sayed) onely spirituallye bee present, where shall also bee the authoritie of our Lorde Jesus Christe, in whose name ye shall come togyther, whiche by his power shall make my sentence effectuall: that he, whiche wythout all regarde of honestie hath this outragiouslye doen, bee caste oute of youre congregacion, and geuen ouer to Satan, to bee punisshed in his fleshe and made ashamed by mannes iudgement, that his spirit and soule be saued before Jesus Christe his iudge, whan he shall iudge, and shall geue sentence, not onely vpon these thynges, or this manne, but vpon al the world. In the meane season expediente is it for hym also to preuente the exacte and rigorous iudgement of god, assuryng hymself, that better is it to suffre temporal punishement, than to bee condemned to the euerlastyng tourmentes of helle. It beseameth vs rather to deuise a playster for the reformacion of offendours, than punishmente: so vsyng oure selfes with them, that they maye remaine, to bee amended. Nor kyll we the manne, but suppresse the vice, and saue the manne. This is the punisshmente, wherewith christian gentlenes oughte to bee contented. It is the Jewes maner to stone a man to death, and a christian parte to cure and heale. But suche matters hadde ye no regarde of, nor were moued with the commen ieopardie, nor wyth the commen reproche, but styll auaunce your selfes, as though ye had well doen.

The texte.

¶ Youre reioysing is not good: knowe ye not that a litle leuen sowreth the whole lumpe of dowe? Pourge therfore the olde leuen that ye maye bee newe dowe, as ye are swete breade. For Christ oure passeouer is offred vp for vs. Therefore, let vs kepe holy daye, not with olde leuen, neither with the leuen of maliciousnesse and wickednes: but with the swete breade of purenes and truthe.

Greate difference is there betwixte the reioysing of worldely people, and the reioysing of christian menne. To glory and reioyce after this sorte is not onely a shame for you, but also ieopardouse. Put the case, ye wyll saye, that one hathe done amysse, what matter maketh that, to the whole congregacion? Knowe ye not, that a litell leauen sauereth a greate batche of dowe, and maketh it sowre? Nowe is that called leauen, whiche remaineth of the whole lumpe, whiche is after such sorte made sower. Yf any part of your olde lyfe continue and remain in you, not agreyng with the simplicitie of Christe, the same is leauen, wherof ye muste vtterly bee purged, that through a newe kynde of lyfe ye maye be come newe dowe, so that in the whole batche there be no parte of the olde malice mingled. For as Christe hath once made you free from sinne, so must ye diligentelye endeuoure, that no parte of your olde infeccion in you take place agayne, and defile the puritie of your christian lyfe. God loueth suche, as bee without this leauen. Was not this long synce figured in the lawe? what time the Hebrues were passed ouer the reade sea, and quite deliuered out of the bondage of Egipte, they were for a continuall remembraunce and token of this benefite at a certayne tyme of the yeare commaunded yearlye to sacrifice a lambe of one yeare olde, and for seuen dayes to eate swete bread without all manner of leauen, euen as they dydde, what tyme they prepared to departe out of Egypte. In the meane season they carryed furth with them pure flower, and lefte all the leauen to the Egypcians. Nor anye is there coumpted woorthye to eate of the pascall lambe, onles he haue for the space of seuen dayes forborne leauen. Yea I saye it was a greate offence, that for that tyme any Hebrue shoulde asmuche as haue any leauen founde in his house.

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The Jewes had but shadowes: but we haue the very trewe passeouer, the moste vnspotted lambe whiche is Jesus Christe, who for oure redempcion from the most vilanous tyrannye of syn and death was offred vppe vpon ye crosse, neyther was he in vayne offred vppe. And synce we haue once already escaped out of Egypte, meete it is, that we hencefoorth kepe holy this feast continually: not reioycing, and prowdely auauncing oure selues vpon such thynges, as we sometime were delited with, what tyme we were vnder harde and shamefull bondage, that is to saye, not in the leauen of Moses law nor in the leauen of old malicousnes and hypocrisie, but in swete bread without all leauen, that is to say, in vnhurtefull manners, playne, pure, and without all counterfaictyng.

I wrote vnto you in a pistle, that ye should not compaignie with fornicatours. And I ment not at al of the fornicatours of this world, either of the couetous, or extorcioners either the idolaters: for then must ye nedes haue gone out of the world. But now I did write vnto you, that ye company not together, if any that is called a brother, be a fornicatour, or couetous, or a worshipper of images, either a railer, either a dronkard, or an extorcioner: with him that is such, se yt ye eat not. For what haue I to doe, to iudge them whiche are without? Do ye not iudge them that are within? Them that are without, God shall iudge. Put awaie the euill from among you. The texte.

But lest ye be deceaued in that poynt, whereas I bad you to auoyde the cōpany of all suche, as are through foule vnchastnes euyll spoken of, I meane not so, that ye shoulde auoyde the company of all the vnchast liuers of your countreye, and keape coumpany with none suche, as eyther for couetousnesse or extorcion are euyl spoken of, nor with any one, that is geuen to idolatrye, when yf ye shoulde so doe, since that in euerye place some suche be, ye myght surely be compelled to forsake all Greece. And yet this also woulde I wyshe, if it might be, but synce the request is such as can not be done, I require not that, but this I require, that if among you any christian men bee with suche vices infected, as far square from christian religion, as with fornicacion, couetousnes, or idolatrie, railyng, dronkennes, or extorcion, see that ye so farfurth auoyde that mannes coumpany, that ye refuse to eate or drynke with hym, vntill suche tyme, as he amende. Greately standeth it you in hande, that your congregation and company be pure without corrupcion. As for straūgers after what sorte they lyue, litle forceth it, theyr sinfull lyfe doth neyther infect you nor dishonour the name of Christe. Suche then, if suche be among you, must ye not suffre to escape vnpunished, if their offence be opēly knowē. This for me is sufficient. For what haue I to doe to iudge of thē also, which as they are to Christe straungers, so belong they not to vs? Is not euerye man iudge and controuler at home in his own house, neyther thynketh he to perteine to hym what is done in an other mans? Yf a mā se any thing done in his own house, that thinketh he to belong to the wholehoushold. Sufficient is it therfore, that we christians iudge of christian men. Suche as are from Christes professiō straungers, thē leaue we to the iudgement of god. And if it so bee, that no man will suffre in his own house a mischienous and a pestilente wretche, then thrust ye out of your company the autour of suche a myschiefe: so to do is both for you expedient, and for him, and it belongeth to the honoure of Christes name. For both he for shame of hymselfe will amende, he shalbe safe from the ieopardie of infeccion and suspicion, and by so doyng also all menne shall perceiue that Christe approueth no suche matiers, whiche

yf any that is called a brother, bee a fornicatoure. &c.

taught both godly life, and put the same in practise. And this haue I taught you to expel and dryue out from amõg you the pestilent leauen of seditious stryfe, and suche horrible fornicacion.

The .vi. Chapter.

The texte,

Dare one of you hauyng busines with another, go to the lawe vnder the wicked, & not rather vnder the saintes? Do ye not know, yͭ the saintes shall iudge the world? If the worlde shalbe iudged by you, are ye not good inough to iudge smal trifles? Knowe ye not how that we shal iudge the angels? How much more may we iudge thinges that pertayn to yͤ lyfe? If ye haue iudgementes of worldly matters, take thẽ which are despysed in the congregacion & make them iudges. This I say to your shame. Is there vtterly no wyse man among you? What not one at all, that can iudge betwene brother & brother, but one brother goeth to lawe with another, and that vnder the vnbeleuers?

BEsides these faultes I espie also amõg you, some dregges of your former life, which sauer of the leauen of couetousnes. As to you it nothyng belongeth to iudge of such, as are not of the christian congregaciõ, so an vnsemely thing is it, that christian men shoulde be iudged of suche as are not christians. Fyrste of all this meruaile I at, how anye christian mã can finde in his harte, in strife for money matters to appeale to any iudge, and that, which he maie worste be borne with, to appeale rather vnto a heathen iudge, than to a christian. Will he (trowe ye) geue righteous iudgement, whose whole life and profession is vnrighteous. Se ye not the frowardnes of this doyng, that the world, whose vngodlines shal in tyme to come by the fayth and godly life of good people be condemned, shoulde now, as though it were more vpryghte and better, geue sentence vpon good mennes matters, and determyne theyr accions. Yf ye wyth so greate a matter bee putte in truste, that by you the lyfe of the whole worlde, that is to saye, of all wycked people, shall bee condemned, thynke ye your selfes vnmeete to iudge of small lyghte tryfles. Ye are the lighte of the worlde appoynted to reproue the erroures of suche, as are vngodlye. And howe canne this bee doone of you, if in you there bee darkenes, and such enormities, as are wel worthye reprofe. But now remoue ye your accions and bryng them before wicked iudges, as though they were eyther wyser, than ye are, or as though they were menne of more equitie, than are ye. Knowe ye not, that in tyme to come, ye shal not onely iudge menne geuen to the worlde, but also wicked angelles the tyrannes of this worlde. Thynke it no greate matter, among youre selfes to finishe suche lowe quarelles of thynges appertaynyng to the vse of our bodyly lyfe. Your fayth shall condemne theyr incredulitie, your godly lyfe, theyr vngodlines, your vnhurtefulnes, shal condemne theyr vnclennes, and euen nowe condemneth, yf ye bee good, and lyue christianlye. And forgette ye nowe your honour by makyng suche to bee iudges of your suites, of al whose condẽnacion by you in tyme to come sentence shal be geuen. But yet if ye be so debatefull and contencious, so desirous of transitorye thynges, whose contempte ye take vpon you, that ye for them are not onelye at dissencion, but are in suche sorte at dissencion, that youre

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matters muste needes bee heard of a iudge, rather bryng them to the vyleste and lowest of youre congregacion, than as ye do. I speake not this, because I would haue it to bee so, but I speake it to make you ashamed, of youre braulyng and suite among your selfes before heathen iudges. yf ye bee such as ye take vpon you to bee, the moste vile among you, is better than he, that among the heathen is coumpted chiefeste. Why dooe ye so greatlye despyse your selfes? Is there among you none so wise as in lyght matters to sitte in iudgemente, and to finishe strifes betwyxte christian menne? among whom by reason of brotherlye loue, and by reason that all thynges are commen, it were conuenient, that agremente shoulde easily bee made. But nowe are ye so farre from agremente, that one christian manne gooeth to lawe with another christian manne, and that, whiche is more reprochful, euen before them, whiche to Christe are straungers, as though suche were by the rule of mans lawes hable to geue iuste sentence, and ye not hable to do the same by the rule of the Gospell. Marke howe many wayes ye offende herein.

Now, therfore there is vtterly a faute among you, because ye go to lawe one with another. The texte.
Why rather suffer ye not wrong? why rather suffre ye not your selues to haue harme? Nay, ye your selues do wrōg, and robbe: and that the brethren. Do ye not knowe, how that the vnrighteous shal not inherite the kyngdom of god? Be not deceaued. For neither fornicatours neyther worshyppers of images, neyther aduouterers, neyther weaklynges, neyther abusers of themselues wyth mankynde, neyther theues, neyther couetouse, neyther drounkardes, neyther cursed speakers, neyther pilleres, shall inherite the kyngdome of God.

Fyrste it is shame for you, that ye among your selfes apease not suche smalle matters, nor goe throughe them without greate busines or iangling as ye myght, eyther by geuyng place one to another, or at the least ende your matters by arbytremente, but are come to suche stoubernes, that whiles nether geueth place to thother, nor geueth ouer any thing to another, the matter in syghte of the people muste bee trauersed before the commen officers yf suche matters were brought and heard before christian iudges, it were not all without faulte, but to iangle and stryue at the law before heathen iudges euen for trifles, howe foule a sight thynke ye it? Our religion is peace, and forasmuche as we are nowe through Christe planted and made one bodye, we thereby are become more than brethren. And beside this vnitie, ẏ despising of these vile worldlye goodes, for ẏ whiche the grosse people striue for one with another, maketh vs verye christian menne. But now when menne so eagerlye stryue eche one wyth other, so that one christian manne is not ashamed to call another into the lawe, and accuse hym before a wicked iudge, what (thynke ye) iudge they, that looke hereupon? Wyll they not thys wyse thynke wyth themselfe? where is among these christians shamefastenesse become? where is brotherlye charitie? Where is the peace, that they so muche speake of? where is the communitie of possession? where is their despisyng of ryches? where is the myldenesse of the Gospell, where by they are commaunded euen gladly to forgoe theyr coate also, yf any haue taken away theyr cloke? Beholde how shamefully for a smal matter thei striue, not only wt vs, but also among thēselfes. How cōmeth it about, ye Corinthians, ẏ ye yet somuch set by money, ẏ for the same ye haue so greatly defamed christian name & religion? But here some one wil answer & say: onles I prosecute ẏ matter,

and

and laboure for my righte, I am sure to take wrong, onlesse I recouer myne owne title, I shal bee in the losyng syde. But I woulde aduyse you take hede, lesse whiles ye feare a small losse of money, ye appayre both your Innocencie and good name, and cause also the gospell to bee hindered. Better were it neuer to winne youre goodes, than with the recouerye of them to geue vnbeleuers any occasion to mysreporte and speake euil of Christ. Better were it not to passe vpon a smal wrong, than whiles thou labourest for thy right, openlye to declare, that thou haste a mynde desirouse to reuenge. But nowe truelye so farre are ye from being lyke to mylde christian men, without reuenging to suffre losse or iniurye, that euen wilfully ye dooe wrong to other, maliciouslye deceaue and oppresse other, not onely vnbeleuers, but also such as are by religion your brothers. Sauer not suche doinges of the leauen of your olde life? Square not suche pointes far both from your learnyng and your profession? Whosoeuer professeth Christe, professeth Innocencie, and to such a lyfe is promised the kyngdome of heauen. For neyther is it sufficient to bee dipped in water, nor yet to bee graffed into Christe, onlesse all youre life bee agreable to Christes doctryne. And for none other purpose are ye taken out of this world, and planted into the body of Christ, but to the ende ye should hencefurthe in godlye lyfe bee lyke vnto Christe youre heade. Knowe ye not this, that vnrighteousse liuers, bee they baptised neuer so muche, shall bee excluded from the inheritaunce of the kyngdome of heauen? And lesse anye manne deceaue hymselfe, I tell you agayne and agayne, and geue you warnyng, that neyther fornicatours, nor idolatours, nor aduouterers, nor weakelinges, whiche growyng out of mannes kynde lyue after an horrible kynde of bodily luste, nor suche as in steade of women abuse men, nor theues, nor couetous men, nor dronkardes, neither cursed speakers, nor violente pillers of other mennes goodes, shalbe partakers of the kyngdome of God. Nothyng shall your newe name or title auayle you, if your life be with your olde vices defiled; yea to such is Christe rather an occasion of more grieuous and painfull damnacion.

The texte And suche were some of you, but ye are washed, but ye are sanctified, but ye are iustified by the name of the Lorde Jesus, and by the spirite of our God. I maye do all thynges, but all thynges are not profitable. I maye doe al thynges but I wyll be brought vnder no mannes power. Meates are ordeined for the bellye, and the belly for meates: but God shall destroye both it and them. Let not the bodye be applyed vnto fornicacion, but vnto the Lord: and the Lorde vnto the bodye. God hathe raysed vp the Lorde and shall rayse vs vp by hys power.

Suche as I haue nowe rehersed, were some of you before that ye were throughe Christ borne agayne. I laye not to your charge that, which ye were beefore, so that ye fall nomore thereto. Washed are ye, and deliuered from youre olde synnes, and that by Goddes free gyfte, beeware that ye bee nomore defiled wyth the. By this washyng hath God not only by his bloud restored you to innocente and hurtlesse lyfe, but geuen you also holinesse and righteousnes, and that not by the power of the law, nor for youre desertes,

but

but by Jesus Christe, in whose name ye were baptised and by the spirite of oure god, by whose secrete inspiraciō the sacramētes of Christes churche been effectual. So much more then should every of you endevour, lest ye through youre owne folye lose this benefite frelye geven vnto you; in so doyng, neyther thankfull to the gever, nor yet frendelye nor lovyng to your selfe. In suche thynges, as appertayne to naturall necessities, I maye dooe all thynges. For no man forbyddeth me to vse lyke authoritie, as other apostles vse. But it is not paradventure for you alwayes profitable, for me to vse my ryght. Suche as are fedde and live wyth youre meate, suche as pyll and polle you, beeyng even as they were bondslaves bought wyth your moneye, dare not freely warne you of youre faultes, leste ye vpon dyspleasure conceaved there wyth, bestowe your liberalitie otherwyse. I myght also for my labours take rewarde, namely since I tooke more paynes than anye other. I wanted not authoritie this to dooe, but I woulde not dooe that thyng wherby I myghte bee brought vnder any mānes power and subieccion, and seame bounde to any of you: to thentente it myghte more clearely appeare, bothe that yf I teache anye thyng, that I therein seke your weale and profite, and not myne owne, and that also yf I dydde with woordes anye thynge chastice you, that ye shoulde paciently heare me. For it is a thyng commenlye seene, that suche a mannes free speache offendeth not, whiche is nothyng bounde to hym, whome he reprouveth. Elles litell matter maketh it, whose meate a manne eate, syncé menne muste needes have meate. And synce meates are ordayned for the bealye, and likewyse bealyes for meates, lette every manne for this tyme satisfye the presente necessitye and neede. For wythin a shorte tyme wyll God destroye bothe bealye and meate, whiche is, that neyther oure bealyes shall wyth houngre trouble vs, nor of meates shall there bee anye vse. But as we whiche have professed Christe, muste obeye and serve naturall lackes, even as the heathen and vnchristened dooe: so shoulde there yet betwene vs in vyce bee none agremente. Of meates I forbydde none, lette everye manne eate what he wyll, but filthye bodily luste I forbydde. Nor is it lyke that as the bealye is appoynted for meate, soe the bodye is prepared for carnall pleasure, but rather oure bodye is consecrate vnto the Lorde Jesu: and he agayne coupled vnto vs. For so hath it pleased hym, that by vs as members, and hym as heade, hys spirituall and misticall bodye shoulde bee made and knyttes together. This knotte holdeth not for a litell season. Deathe in dede taketh awaye all necessitie of meates, but it breaketh not the knotte, wherewyth we are ioyned to Christe. For as Godde the father raysed the Lorde Jesus oure heade, from deathe: so wyll he likewyse rayse vppe agayne vs his membres wyth hym, & with him rewarde vs with life everlasting. For hable is he, & of power this to dooe, albeit some of you thynke the same vnlykelye. As therefore oure soule shall not of that immortall lyfe bee partaker, onlesse the same for this presente tyme through godlye and continuall meditacions have hadde the same lyfe in delygente remembraunce, so the bodye raysed agayne shall of that glorye have no parte, onlesse the same for this presente tyme have beene free from the contagion of synne. What a foule syght is it, yf the members seame vnlyke the heade whiche is in every pointe pure and cleane.

I maie bost all thing: . But al thinges are not profitable.

Let not the bodye bee applied vnto fornicacion,

The texte. Eyther knowe ye not, that your bodyes are the membres of Christe? shall I nowe take the members of Christe, and make them the members of an harlot? God forbid. Do ye not know, that he whiche coupleth hymselfe with an harlot is become one body? For two (saieth he) shal bee one flesh. But he that is ioyned vnto the Lord is one spirite.

Remembre ye not, how that (as I before tolde you) your bodyes are the members of Christe? What then? Shal I nowe become so mad, notwithstandyng I know this much, with the great reproche of the head to take away the membre of Christe and make thereof the membre of an harlote? God forbidde. And yet what elles dooth he, whiche is conuersaunte with an harlote? Knowe ye not this playne poynte, that he whiche coupleth hymselfe with an harlote, becommeth with the same one bodye? For so reade we in Genesis of the manne and wyfe: of bothe shall one fleshe, and one bodye bee made. So that then as in lawefull matrimonye the honeste and godlye consente of two myndes maketh one, and the lawefull acte of matrimonye betwixte two maketh one: so in vnlawefull coumpanying together, euery manne beecommeth that wherwyth he is filthylye coupled. As greate enormitie therefore as it is, that the womanne deceauyng her housebande should with an aduouterer bee conuersaunte: as foule an acte is it, that the bodye, whiche was once consecrate to Christe, shoulde bee coupled with a vyle harlote: for he whiche is coupled vnto the Lorde Jesu, by reason of a commen consente betwyxte the head and the bodye, is with hym made one spirite, whiche forasmuche as it is moste pure and cleane, is to fylthye and fleashelye luste moste contrarye, as whiche from manne taketh awaye the vse of reason, alteryng hym, as it were into a brutishe and beastelye condicion.

The texte. ¶ Fle fornicacion. Euery sinne that a manne doth, is withoute the bodye. But he that is a fornicatour, sinneth againste his owne bodye. Either knowe ye not, howe that youre bodies are the temple of the holy ghoste, whiche dwelleth in you, whome ye haue of God, and howe that ye are not youre owne? For ye are derely bought. Therefore glorifie God in your bodies, and in your spirites, whiche are Goddes.

Dyligentelye therefore flee fornicacion. All other synnes by synfull persones wrought and done, albeeit they haue theyr beginnyng of the body, seame yet ioyned with the harme and dyspleasure of an other mannes bodye, nor pollute, as it seamethe, the whole manne. But suche as committeth fornicacion, doothe wrong and blame to his owne bodye, whom he in that foule acte abuseth and defileth. The adulterer defileth not the hores body, except he also defile his own, withoute which the offence is not committed. The mannequeller, that with his swerde kylleth another, without hurte of his owne body hurteth another mans, & seameth but in only one part polluted. But fornicacion defileth the whole body, as euẽ the cõmen sorte wel vnderstandeth. For after suche acte the same is woont to vse bathes, therwith to washe away such filthines as is therby conceiued. An hainouse offẽce is it to do wrong or hurt to another mans body, but a mã to be to his owne bodye vilanouse & reprocheful, semeth a pointe of extreme madnes. And albeit fornicacion do most specially defile the body, yet thynke not therfore yͤ the offence is smal. For euẽ the body should also haue his honour, forasmuch as it is the mãsiõ of the soule, whiche is immortal, which being cleansed wt the holy

water of baptisme is in suche sorte consecrate to God, that it beecommeth the temple of the holye ghoste, whiche ye in baptisme receyued, whereby ye are so ioyned vnto Christe, that ye from hym shall neuer bee soondred. And if from fornicacion your owne reproche and hurte nothyng moue you, yet lette this moue you, that suche actes canne not bee doone without the greate iniurie of Christe. Once were all ye his, into whose bodye ye were coupled and ioyned. He hath from deathe boughte you, and made you his owne, that ye shoulde be his seruauntes and not your owne men. The right title of any bodye, that is bought, is in the byers hande, the same, whoso eyther selleth or handeleth otherwyse, than the owners will is, dothe wrong to hym to whome the same bodye beelongeth. Nor is it to bee supposed, that Christe for a litell boughte vs, as he that for oure redempcion spente his moste precious bloude. Wherefore synce ye are to God wholye consecrated, defile not in reproche of hym youre bodies, but beare aboute with you, aswell in chaste bodies, as in vnhurtefull myndes, the holye ghoste, and among menne auaunce his glorie. Bothe are his, keape both chaste, leste for your filthines sake among euill people, Christ whose name ye professe, bee euill spoken of. For as the nobilitee of maisters belongeth euen to the seruauntes, so the dishonestie of seruauntes is to theyr maisters reprochfull. Wherefore albeit god bee neyther with prayse made more glorious, nor with reproche defamed in dede, yet is he after a sorte through his naughtye seruauntes dishonoured, and with godly maners and holy life glorified, whiles among the commen sorte he is by their lyfe esteamed.

For ye are dearely boughte.

The. vii. Chapter.

As concernyng the thinges wherof ye wrote vnto me: it is good for a man, not to touch a woman. Neuerthelesse to auoyde whoredome, let euerye man haue his wife: & let euery woman haue her husbande. Let the husband geue vnto the wyfe due beneuolence. Likewyse also the wyfe vnto the husband. The wife hath not power of her owne body: but the husband. And likewise the husbande hath not power of his owne body: but the wyfe. Withdrawe not your selues one from another, except it be with consente for a tyme, for to geue your selues to fastyng and prayer. And afterwarde come to gether agayne, lest Satan tempte you for youre incontinencye. This I saye of fauoure, and not of commaundement. For I woulde that all men were as I my selfe am: but euery man hath his proper gyfte of God, one after thys maner, another after that. I saye vnto them that be vnmaryed and wyddowes: it is good for them, yf they abyde euen as I do. But and yf they cannot absteyne, let them marye. For it is better to mary, then to burne. Unto the maryed commaunde, not I, but the Lorde: Let not the wyfe be seperated frō the husbande. If she separate her selfe, let her remayn vnmaryed, or be reconciled vnto the husband agayne. And let not the husband put awaye hys wyfe from hym.

The texte.

Nor haue I this muche sayed, because I thinke, that euery acte of generacion defileth the bodye, as some laboure to bring you in mynde, to the intente, that they lyke hypocrites maye of you bee thoughte to bee holye. There is in matrimonye a certayne chaste and lawefull vse, but the vnlawefull acte muste generallye of all menne bee auoyded. Lawefull matrimonie muste euerye manne so farfurth vse or not vse, as is for the preferment of the gospell expediente.

Wherefore

Wherefore touchyng the questions, wherein by letters ye aske myne aduyce, these shall be briefly to answere you. Fyrste what suche muste doe, as are already maryed, and then, what they ought to doe, that are single and widowes, what they also muste doe, whiche are eyther with paynefull, or vnequall matrimony troubled: and finally, what should bee done in virgins to be maried, or not maried. Fyrste of all therefore, for many causes, as the time nowe requireth, it wer well doen of men wholy for this cause to absteyne from theyr wyues, that they maye with more freedome applye Christes gospell, and godly lyfe. For albeit matrimonie be a holy thyng, yet it wrappeth a man, will he or not, in worldlye care, wherein howe muche more laboure is bestowed, somuche the lesse is god serued. Besyde this the vse of matrimonye hath in it a grosse thyng, whiche for the tyme, swaloweth vppe and deuoureth the whole man, whiche beeyng after restored to hymselfe, is somewhat lesse a man, than he was before. I well see what were specially to be wished, and yet dare I not so muche exacte of you, as I would desire, leste whiles ye vnluckely labour towarde the beste, by occasion fall into worse. I knowe, howe vnruly and violente fleashelye desyre is, and as sure am I, howe ye specially among other are prone and muche geuen vnto it.

Let euery man haue his owne wife.

A surer waye therefore thynke I it, that euery man haue his owne wyfe, and euerye wife her housebande, that by mutuall seruice eche one maye remeadye others intemperancie. For albeit elswise in other pointes the housebandes authoritie be more, yet herein haue bothe equal power, for neither is the housebād so farfurth lorde and maister of his owne bodye, that touchyng the vse of matrimonie, he can defraude his wyfe thereof, and geue it to another: nor the right of the wyues bodye agayne, concerninge the vse of matrimonie, is in such sorte her owne, that she maye denye her husband the vse therof, and geue it to another, but hyr bodye is the husbandes ryghte. The debte of eche towardes the other is lyke, and when tyme requireth, must of both parties be delyuered and payed, as they haue made promise. Let the housebande then geue that, which he by the law of mariage is bounden to geue to his wife. The wife like wyse geue to her housebande, that she is by the lawe of wedlocke bounde to geue him. In this eche one of them is in lyke sorte bounde to the other, in other poyntes paraduenture the whole gouernaunce and autoritye is in the housebandes handes. To denye this right, yf eyther of bothe aske it, is a defraudyng. For not onelye suche defraude, whiche paye not the money, that they are bounde to paye, but suche also, as refuse to doe, that they are bound to doe. Let neither of both therfore for loue of chastitye defraude other, excepte it bee with consente of bothe to

Wythdrawe not your selfes one frō another, excepte it be with consent for a time.

absteine for a season, that ye maye with more cleane myndes geue your selfes to fasting, holye prayers, and to the remembraunce of heauenlye thinges, whose perfeite freashnes suche carnall conuersacion is greatly woonte to make dulle. Let either bothe therefore, or neither absteyne, and that by comen consente, not vpon euerye slyght occasion, but for loue of heauenlye thynges, nor to long neither but for a certayne tyme, and so after that returne agayne to your olde custome, not because I thinke it not beste, to lyue in continuall prayer, but because I knowe, that there is ieopardy, leste Satan, which styll lieth in watche to destroye you, perceauyng your toward disposicion to incontinencie, by occasion thereof prouoke you to worse. Rather had I haue in you that, whiche is of lesse perfeccion, so that it bee ieoperdlesse, than that whiche is muche more commendable, beeyng yet suche as is ioyned with no small perill. But yet speake I not

thys

this, because I woulde either compell any man to marie, or forbyd any man to lyue continually chaste, if he be able so to do, and if there be a mutuall cósente in matrimonie: but I prouyde, vpon knowledge that I haue of youre weakenes, a remeadye agaynste your perilles. yf this were not, yf it might be, I woulde wyshe that all men were as my selfe, whiche is, that they were free from the bonde of matrimonye, or els vsed theyr wyues, as theyr sisters, lyuyng with them in all purenes and chastitie. But I dare not of you exacte that thyng, whiche Christe neuer required of his disciples and hearers. Blessed are they, saith he, that for the loue of the kingdom of god haue made themselues chaste: but yet refuseth he not suche, as chastlye and soberly liue vnder the lawe of matrimonie. Continuall chastitie taken vpon anye man for the auauncement of Christes affayres, is a high thing. And so is lawfull matrimonie an honeste state, whose chiefe ordeyner and halower was God hymselfe. But betwene bodyes and soules a meruaylous great difference is there, nor are goddes gyftes in euerye manne lyke. It is peraduenture a thyng aboue mannes power, wholye to abstayne from the acte of matrimonie. Blessed are they, to whome god hath gyuen suche strength: but god in his people hath loued this varietie, that some in gyftes shoulde excelle other, all whiche varietie shoulde wonderfullye make towarde the swete armonie and comlynes of the whole. Lette no manne therfore reproue another mannes state, nor be sorye for his owne, but let euerye manne accordyng to his power godlye vse that gyfte, whiche god hath geuen hym. There is a chaste wedlocke, and there is an vnchaste virginitie. And this haue ye my counsel, touchyng maryíng and kepyng youre wyues.

Every man hathe his proper gift of god.

Nowe vnderstande my mynde lykewyse, as touchyng youre question of seconde mariages. For among you (as I heare) some are there, whiche, albeit denye not but that ye are in a fredome, and maye marrye, yet when one by the deathe of the other is made free, they woulde not haue you marrye agayne. Of these doubtes this thinke I. Yf any manne by reason of the death of his wyfe become single, or yf anye womanne by reason of her husbandes death be wydowe, very well doen were it, if they be able, thencefurth to lyue chaste, yf neither he seeke for a wyfe, nor she for another husbande, but that bothe dedicate theyr freedome vnto goddes seruice. That haue I for myne owne parte chosen whiche I thoughte beste, because nothing shoulde lette me from preachyng gods worde, whiche I so hartely fauoure, that for loue thereof I litle set by suche pleasures, as are in marriage. Nowe and yf I knewe, that all menne were of the same mynde, I woulde not lette to call and exhorte euery manne to doe, as I doe. But synce the disposicions of mennes myndes and bodyes are so vnlyke, vnmeete is it to gyue all menne one kynde of counsell, but in this rather lette euerye manne weyghe his owne strengthe, and so folowe that kynde of lyfe, whereunto by nature he thynketh hymselfe moost meete. Lette suche one, as vpon a profe had of Matrimonie feeleth hymselfe vnable to resiste the violente and burnyng assaultes of the fleshe, rather marrye agayne, that by lawfull matrimonie he maye remedye his vnchastnes, than by lyuyng syngle, through the vehemente desyre of the fleshe, be in ieopardie of a more grieuouse offence.

If they cannot abstayne, lette the marry: for it is better to marry than to burne.

So that in this neither compel I men to marie, nor yet forbyd mariage, but leaue euery man in fredome to weyghe with hymselfe, what is expediente. For nothyng haue I herein to prescribe vnto you, as taught vnto me of the Lorde. But this require I of you, as commaunded by Jesus Christe. Suche as are vnmaried, stande free, (as I saye) either to marie or not marye, as they iudge best, so that in theyr doinges they haue an iye to nothing, but to Christes glorye. But when a man is once maried, I would not haue that done, whiche is among Jewes and gentiles commonlye seene, that for euerie small matier a diuorce be made. For god hathe forbydden menne, for small offences to refuse theyr wyues, notwithstandyng Moses once in this poynte fauourably bare with the Jewes, not because he thought it good so to doe, but fearyng, leste the Jewes beyng a stubberne kynde of people and readye to do mischiefe, vpon deniall of diuorces mighte happelye doe suche thynges, as are muche wurse, than anye diuorce. One cause the Lorde hymselfe excepted, yf the wyfe with another commyt aduoutrie: whiche thyng he doeth, either because she is then fallen from the righte of wedlocke, whiche promisyng her bodye to one manne onelye hathe neuertheles departed with it vnto a nother, or els because it semeth an vnreasonable thyng, to constrayne any manne, to haue with her one house, one bedde, one fyer, and one table common, whiche falselye breakyng her promyse made in mariage, than whiche nothing is more holy, hath with a foule aduouterer abused her bodye. So strong and stedfaste woulde Christe haue this felowshyppe to bee. Unlesse therfore anye suche thyng chaunce, let neither the wyfe departe from her husbande, nor the husbande thruste his wyfe from hym. But yf through other displeasures any debate aryse, by meane whereof the wyfe chaunceth to departe from her husbande, leste she throughe her owne folye stande without hope of reconcilyng, lette her abyde vnmaried: yf she continewe vntouched and vndefiled, paraduenture her husbande, beeyng in a better moode wyll be contente to receyue her agayne: but a corrupte womanne who wyll receyue? Nowe yf the womanne cannot so long refrayne her selfe, let her diligentlye labour to wynne her husbandes fauoure agayne. Yf she of her husbande cannot obtayne somuche, lette her assure her of this, that with whome soeuer she couple her selfe, thesame knotte maye happely be named mariage, but it is in very dede aduoutrie.

Let not the wyfe be seperated frō the husbād.

The texte.

¶ To the remnaunt speake I, not the Lorde: If any brother haue a wyfe that beleueth not, yf she be content to dwell with hym, let hym not put her away. And the woman which hath to her husbande an infidell, and consent to dwell with her, let her not put hym away. For the vnbeleuyng husband is sainctifyed by the wyfe, and the vnbeleuyng wyfe is sanctified by the husbande. Or els were your chyldren vncleane: but now are they holye. But and yf the vnbeleuyng departe, let hym departe. A brother or a syster is not in subiection to suche. But God hath called vs in peace. For how knowest thou (o woman) whether thou shalt saue thy husbande or no? Other how knowest thou (o man) whether thou shalt saue thy wyfe or no? but euen as God hath distributed to euery man.

Nowe touching your question of vnequall mariage, of the Lordes authoritie, nothing haue I to aunswere you, but yet haue I that thing, which in myne opinion I would counsel you to folowe, as a waye more profitable.

Suchan odiouse acte is diuorce, that I would not haue matrimony broken, no not for diuersitie in religion. But if it chaunce, that a christian woman be maried with a husbande, which is not yet christened, and the husbande, albeit he be a straunger in the misteries of Christe, is not yet to her so hatefull, as for her religions sake to refuse her, yf the wyfe wyll folowe my counsell, she shal not forsake him. Likewise agayne, yf it chaūce, that the husbande beeyng a christian man haue to his wyfe suche one, as is to Christe a straunger, (synce it is vnmete, that any man be compelled to take religion vpon hym) and she vpon displeasure of her husbandes cōtrarie religiō seke not to be diuorced, by my councell the husband shall not put her awaye. For cause is there none, why the christian man or christian woman should feare, lesse by familiar conuersaciō of the one had with the other that is vnchristened, eyther of both myght be defiled. For not withstanding the ones religion be vncleane, yet is the mariage whereby they, beyng elswise inequall, are coupled together, a good and a lawfull mariage. The wyckednes of the wurse infecteth not the godlines of the better, but rather that that is better and more effectuall, is of greater weight in this behalfe. The husband therfore, albeit he be heathen, is yet, touchyng the acte of matrimony, by companye of the christian woman made holy. Likewise the wife, whiche hath not yet professed Christe, is by conuersacion had with her christian husbande, touchyng the lawfull vse of matrimony, made good and holy. Yf this were not so, theyr children, as borne incestuously and by vnlawfull meanes, should be coumpted prophane and vncleane. But now that they be pure and cleane, as children borne in lawfull wedlocke, it is well knowen to be true. For when the wyfe, whiche is baptised, hath with her vnchristened husband to doe, she in so doyng obeyeth her husband, and not the heathen, nor suffereth she the wycked, but beareth with hym, whom she trusteth wyll amende.

For the vnbeleuyng husband is sanctified by the wyfe &c.

And that hope maye a manne conceyue of hym, whiche although as yet professe not Christe, yet in his wyfe abhorreth he not the honouryng of God. Nor is he throughly a heathen, but rather partly a christian mane, whiche quietly lyueth with his wyfe, that professeth Christes name, and canne paciently bee contented to see the signe of the crosse ouer theyr common bedde. No parties with more a doe continewe together, than suche, as through diuersitie in religion are deuided. Upon this hope therfore ought the woman, whiche fyrste embraced Christe, abyde with her husbande. But yf the diuorce growe of his syde, whiche yet beleueth not, and thesame manne for hate of Christes name refuse his wyfe, synce there is of his chaunge no hope, no cause hathe the wyfe, why to lyue with hym any longer. Loste hathe he the ryght tytle of matrimonie, whiche despiseth God the authour therof. Nor doeth the promyse made in mariage so farfothe bynde her that is christened, that she shall for euer bee compelled to suffre her wycked husbande, brawlyng at and cursyng the name of Christe. Let her therfore vse the lybertie of diuorce geuen vnto her by God, and thencefurth serue Christe quietly. Nor are we therfore called by God to the lyfe of the ghospell to lyue in sedicion and chydyng, but to lyue in peace and concorde.

But and yf the vnbeleuing depart, let hym departe.

Therfore, yf suche betwene whome there is an vnequall mariage, agree not, and the vnfaythfull require to be diuorced, let not the christian wyfe abyde with her husbande against his will: but yf they agree, in hope that the husbande will amende, let the wyfe continewe, and lykewyse let the husbande continewe with his wyfe, in hope that she will be chaunged. For howe knowest thou, that art a wyfe, whether thou shalt by familiar communicacion, by sobre and gentle behauiour, by wyuely loue, cause thy husbande to amende, that both of you be saued. Or how canst thou know, that art a husbande, whether thou shalt by lyke wayes saue thy wyfe and wynne her to Christe? And yf eyther of bothe so doe, is it not a great gayne? But yf that come not to passe, yet wyll God approue thy good wyll, whiche intendest suche a thing. In the meane season whyles it is vncertayne, whether it wyll so be or not, let the matrimonie vpon good hope continewe and holde on, and let not the diuersitie in religion chaunge the state of your lyfe. For neyther doeth baptisme delyuer the wyfe from the ryght of her husbande, yf he vse it lawfully, nor yet the seruaunte out of the dominion of his maister, yf he vse hym, as ryght and reason would.

The texte. As the Lorde hath called euery man, so let him walke: and so ordeyne I in all congregacions. If any man be called beyng circumcised, let hym not adde vncircumcision. If any be called vncircumcised, let him not be circumcised. Circumcision is nothyng, and vncircumcyson is nothyng: but the keping of the commaundementes of God. Let euery man abyde in the same callyng, wherin he was called. Art thou called a seruaunt? care not for it. Neuerthelesse yf thou mayest be fre, vse it rather. For he that is called in the Lorde, beyng a seruaunt, is the Lordes freeman. Lykewyse, he that is called beyng fre, is Christes seruaunt. Ye are dearly bought, be not ye the seruauntes of men. Brethren let euery manne wherin he is called, therin abyde with God.

As the Lorde hath geuen euery man, in the same let hym serue Christe. In what state of lyuing at the tyme of preachyng the ghospell a manne is founde, let hym in the same continewe. Our newe religion abolysheth our olde lyfe, but it destroyeth not our olde state of lyfe: because christian religion agreeth and standeth with euery condicion of lyfe, nor was geuen by God to trouble the ciuile policie of the worlde, but to the entente that in euery degree and state of lyfe, euery manne myght lyue therin godly and deuoutly. This is my councell, whiche I not onely teache you, but also all other congregacions. Nor shall it be for you paynfull to folowe that, whiche euery manne foloweth. Wherfore yf the inspiracion of Gods holy spirite when he calleth, fynde the maryed, breake not therefore thy matrimony: if it fynde the circumcised, without cause art thou, why thou shouldest loth thy condicion, and seke to bee vncircumcised. For nothyng eyther furdereth or hyndereth vncircumcision this newe religion. Againe yf the same fynde the vncircumcised, no cause haste thou to wyshe to be circumcised. For as touching this newe religion lytle force maketh it, whether thou be circumcised or vncircumcised. But to both sortes this egally belongeth, that eche lyue henceforth after the commaūdementes of God, whose rule they haue professed, & not as carnal desyres moue them. Sufficient is it to chaunge thy old euil maners, as for to chaunge the condiciō of thy lyfe nothing neadeth, because it is suche a thing, as cannot be done

without

without disquietnes and trouble. And as I haue sayed, that ye shoulde doe, being called to god in the state of matrimonie, or in the state of circumcision, euen lyke wyse muste ye iudge of the state of bondage. Suche as at the preaching and receyuyng of the gospell are bonde, let them bee content with theyr fortune, nor thinke themselues delyueryd from theyr maisters dominion, because they are delyuered from the tyranny of syn. Agayn the fre man whiche is called to christian religion, hath no cause to chaunge his state, and become bonde. But rather let euery man endeuoure, yf occasion serue, to embrace lyberty, and chaunge hys bondage. Yf the maister for displeasure borne to Christes name reiecte his seruaunt, let the same seke no newe maister, nor yet be at displeasure wt him selfe, because he is maisterles, synce he hath Christe to his maister, whose free seruaunt he is beecome of a bonde man. On the other syde, he that is borne fre, and borne agayne by baptisme, let hym for his state neither bee angrie nor pleased with hym selfe, synce that through baptisme he is become bonde seruaunt to Christ: so that after sondrye sortes, the bondman is made fre, and the fremanne made bonde, to thentent that eche of them shoulde with more sobrietie beare theyr fortune. Fredome and bondage are such thinges, wherof Christe hath in maner no regarde. Embrace the better, yf thou with bondage be oppressed, thinke that albeit thy maister hath vpon thy bodie a certayne power and authoritie, yet thy soule being delyuered from synne, is to Christe warde fre. Yf thy fredom any thyng make the prowde, remember that thou were bought by Christe, and bought for no smalle price. Thou haste a maister to be had in all feare and honoure, beware thou phantasie not, that thou art fre, and mayst lyue at thy pleasure. And he that is to anye man bonde, is this farfurthe by Christe made fre, that yf hys maister commaunde hym to doe any vngodly seruice, he is rather bounde to gyue eare to Christe hys newe Lorde and maister, than to hys olde, whiche by reason of abuse hath loste his tytle. And yet reason it were, that suche, as Christe with the price of his bloud hath made fre, shoulde not with any greuouse maister be oppressed. I fauer lybertie, yf it maye be had. For Christes seruice is perfite libertie. That a christian manne shoulde serue an heathen, semeth an vnmete thinge. And reason were it, that suche as are to a christian maister, seruauntes, shoulde of them bee fauoured as brethren and chyldren, because bothe haue one comon maister, by whome bothe were with one price redeamed. But yet leste vnder the coloure of christian religion the state of the comon weale bee disquieted, let euery manne suffer hys condicyon, and therein abyde, and so abyde in it, that in the meane season he remember, that goddes commaūdementes muste bee set before the commaundementes of menne. Obey youre maisters, but yet so, that god therwith be pleased, whiche payed more for you, than they. Suche poyntes, as I haue taught you of freedome and bondage, haue also place in the state of matrimonie, and single lyfe. For he that is vnder the lawe of matrimonie, is after a sorte bound. But he that is single, is in a more fre state of lyfe. Therfore menne muste alwaye folowe that, whiche is more commodiouse, if it maye be. Yf it maye be, (I saye) for we maye not so desyre libertie, that for loue therof we fall into a greater ieopardie.

Ye are derely boughte, be not ye the seruauntes of men.

As concernyng virgins, I haue no commaundement of the Lorde: yet geue I counsell, as one that hath obtayned mercye of the Lorde, to be faythful. I suppose therfore that it is good for the present necessyte. For it is good for a man so to be. Art thou bounde vnto a wyfe: seke not to be loosed. Art thou loosed from a wyfe: seke not a wyfe. But and yf thou marye a wyfe, thou hast not synned. Lykewise, yf a virgin mary, she hath not synned. Neuerthelesse such shal haue trouble in theyr fleshe: but I fauoure you. Thys saye I brethře, the tyme is shorte. It remayneth, that they which haue wiues, be as though thei had none: and they that wepe, be as though they wept not, and they that reioyce, bee as though they reioyced not: and they that bye, be as though they possessed not: & they that vse this world, be as though they vsed it not. For the fashyon of this worlde, goeth awaye. I would haue you without care. He that is vnmaryed, careth for the thynges that belong to the Lorde, how he may please the Lorde. But he that hath maried a wyfe careth for the thynges that are of the worlde how he maye please hys wyfe. There is difference betwene a virgin and a wyfe. The single woman careth for the thinges that are of the Lord, that she maye be holy both in body and also in spirite. Agayne: she that is maryed, careth for the thynges that pertain to the worlde, how she may please her husbande. Thys speake I for youre profyt, not to tangle you in a snare: but that ye may folow it which is honest, and comely, and that ye maye cleaue vnto the Lorde without separacyon. If any man thinke that it is vncomly for hys virgin, yf she passe the tyme of mariage, and yf so nede requyre, let hym do what he lysteth, he synneth not: let them be coupled in mariage. Neuerthelesse, he that purposeth surely in hys herte, hauyng no nede, but hathe power ouer his owne wyll: and hath so decreed in hys hert, that he wyll kepe hys virgyn, doeth well. So then, he that ioyneth hys virgin in mariage doeth well. But he that ioyneth not hys virgyn in mariage, doeth better. The wyfe is bounde to the mariage, as longe as her husbande lyueth. If her husbande dye, she is at libertie to marye with whome she wyll, onely in the Lorde. But she is happyer, yf she so abyde, after my iudgement. And I thynke verely, that I haue the spirite of God.

Therfore as touching the question that ye aske, whether christian men ought to marie their daughters beyng virgins, or kepe them at home in perpetuall virginitie, as halowed vnto Christe, that the same maye in more fredome doe hym seruice: albeit herin I haue no commaundement of god certainly to aunswere you with, yet haue I counselle to gyue you, suche as I thinke best. Nor thinke I, that ye should disdayne my counsell, synce I haue an apostles authoritie, to whome also god of his goodnes hath gyuen, albeit vnworthy, euen as his wyll and pleasure is, to gyue holsome and faithfull coũsel, not regarding what is for my self profitable, but what is nedeful and expedient for you. For liberties sake then I iudge it a thing to bee wyshed, that a virgyn bynde her selfe to none, but to Christ: not because I think not matrimonie an honeste and a holy kinde of lyfe, but because partly through alyance, and partlie through care of bringyng vp chyldren; it is a state full of trouble and carefulnes. This necessitie and as it were, bondage, he escapeth, that abstayneth from mariage. Better is it therfore to embrace thys libertie, yf it be eyther in thy power, or ieopardles. For suche as are already vnder the bonde of matrimonye, it is not in theyr power: and for suche as can not lyue chaste, it is not withoute daungier. And therfore, yf thow be alreadie bounde to a wife, seeke not vnder the pretence of Christe to bee diuorced. Yf thou bee free, seke not the yoke of matrimonye. Yf thou haue maried vpon mistruste of thy strengthe, repent the not therof, for thou haste not by so doinge synned.

Thou haste in dede taken vpon the a carefull enterprise, but yet suche, as is lawfull. Nor shalt thou therfore to Christewarde be the wurse, because thou haste a wyfe, but thou shalt be in more trouble, and in more worldly cares. Lykewyse yf a virgine haue rather to mary, and gouerne a housholde, there is none offence, yf she doe so. Damage is there none to her, but that by reason of housholde busines she is in lesse fredome to studie the scripture, to pray and exercise other godly matters. Whiles therfore I geue you to both wayes free lybertie, I fauer you two maner of wayes, both prouidyng for his lybertie, whiche can lyue without wedlocke, and remedie also for his ieopardie, that cannot lyue without. I commende single lyfe, as a state more commodiouse, and approue matrimonie also, as hauyng lesse ieopardie. What therfore herein euery manne doeth, lette eche for hymselfe take hede. Neyther constrayne I, nor forbydde any manne, namely in suche poyntes, as God neyther required, nor yet forbade. This require I brethren generally of you all, synce the tyme is shorte, forasmuche as the laste daye draweth nygh, that ye to the vttermoste of your power make haste to obtayne suche thynges, as prepare you agaynste that daye, castyng awaye suche impedimentes, as myght lette our hastie iourney thytherwarde. Uncertayne is it when that daye shallbe, but certayne it is, that it is not farre of. Of this daye whoso hath a continuall remembraunce, that it draweth nere, shall with frayle and transitorie thynges be lytle delyghted, whether there chaunce vnto hym eyther payne or pleasure. For that laste daye shall from vs take awaye bothe. Ye and death also shall dispatche bothe, if it come before that daye.

Lykewyse if a virgine marrye she hathe not synned.

To what ende is it than to bee with suche thynges much troubled, or reioyce, as shall within a shorte space peryshe, when heauenly matters are in hande? Let such haue wyues, as will, but let them be had without regarde, as though they had none, so shal the bondage of matrimonie lesse trouble, and the pleasures of wedlocke lesse delyght.

Let suche, as are with aduersities oppressed, wepe, as though they wepte not. And suche as haue this worldely welthe, reioyce, as though thei reioyced not. Let them, that bye, so bye as thoughe thei possessed not the thing bought, beyng suche as shall shortly be taken awaye, and whether thou wylt or not, goe to an other. And such as are eyther by chaunce, or by necessitie entangled wyth worldely busynesse, let them vse thesame, as though they vsed them not. Yf heauenly matters cannot onely bee regarded, yet let them be regarded chiefly and fyrst of al, and then next these worldly affaires. Nothing hath this world, but euen shadowes of good thynges and badde, wherein nothyng is there, that is eyther sounde or stable, whereunto to bee to muche geuen, is not the purpose of suche as laboure to lyfe immortall. These thynges speake I therefore, because I would haue you troubled, as lytle as might be, with worldly matters, & to folowe such a kinde of life, wherin ye are like to be in leaste worldly busynesse. And in this behalfe better is the state of the single, than is his, that is maried. For he that is single, is not troubled, with diuerse cares, nether how to please his father in law, nor how to please his

I would haue you without care.

mother in lawe, and other aliaunce, nor howe to contente his wyfe and children, howe to prouide necessaries for his housholde dayly encreasing more and more, nor yet howe to be more worthe, than his wyues dowrye was: but holy geueth himselfe to Christe, thinkyng that he hath al his desyre, yf he onely please hym. On the othersyde, albeit that he, whiche is maried, partly serue God, yet some seruice oweth he to his wyfe, and to suche thinges as apertayne to matrimonie. And lykewyse is it in the woman, forasmuche as she is not wholy at her owne libertie, she cannot wholy serue Christe, but by reason that she is diuersly troubled, partely serueth Christe, and partely her housbande. But the virgin or single woman hath no care els, but to please Christe her spouse, whom she canne none otherwyse please, but by chaste lyuyng without corrupcion, not in bodye onely, but also in mynde. But the maried woman muste nedes betwixte Christe and her husbande deuyde herselfe, in suche sorte endeuouringe to please Christe, that she yet displease not her husbande, to whome she oweth obedience. Nowe this is the ende of all that I haue sayd, wherin I somuche prayse single life, (leste any man mistake it) not to take from you the libertie to marie, or not marye, or by necessitie to compelle you to anye kinde of lyfe which ye cannot phantasie, but with frendly counsell to tender your weale, that when ye knowe that ye maye frely do ether of both, ye incline thytherwarde and chose that rather, whiche hath not onlye honestie in it, but also therwith libertie annexed, wherby it shall be lawfull for the single person in suche sorte wholy with all obedience and loue to gyue hym selfe to the Lorde Jesus Christ, that no worldly trouble or care shalbe able at any time to withdraw him from the same. But this let euery man vprightly weigh with himselfe, whether that waye, whiche he seeth honorable & free, he thinke the same ieopardles, & such as he is disposed vnto. For he that feareth leste he fall into any reproch or infamie, yf he ouer long kepe his daughter a virgine at home being already mariage able, & mynded to the same, & the matter selfe requireth no lesse, good leaue geue I him to doe, as he shal thinke expedient to be done. For albeit, as I sayed, matrimony haue bondage & care adioyned, yet is it without sinne, both honest and lawfull, & also for some necessary. Let therfore the father in syght of the worlde & in season prouyde for his daughter a husbande, leste she by stelth doe that shamfully, which done in matrimonie standeth with honestie. But yf the father seeyng hymselfe to stande in full freedom to mary his daughter or not mary, and not to be compelled to eyther of both partes of necessitie, purposed and surely in his harte decreed to kepe her a virgin styll, in asmuche as she is not desyrouse to be maried, he doth well. For as it is not ieopardles to stay and lette one that is of mariage desyrous, so is it not godly to discourage a maydens mynde from her loue and godly desyre of chastitie. He therfore whiche for feare of peryll marieth his daughter beyng desyrouse of mariage, doeth well. But he that moueth not a maydens minde to mariage, whiche is desyrouse to lyue continually chaste, but is glad to please the godly desyre of the mayden, doeth better. For besyde the honestie of the profession, this also shall the virgine gayne, that she shall haue leysure wholy and without intermission

This speake I for your profite, not to tangle you in a snare.

He that ioyneth his virgine in mariage doeth well.

mission to serue her spouse Christe. For other intent and purpose is there none, why any should seke for the lybertie of single lyfe. In the syght of God a more cōmendable thyng is it, in the state of matrimony to bestowe in Gods seruice as muche tyme as is lefte after necessarie busynesse done, than to abuse the pretence of virginitie, to ryote, idlenes, or licencious lyuyng. So farre therfore am I from restraynyng virgines from theyr fyrst mariage, that wheras the worlde lytle estemeth the seconde mariage, I let not euen wydowes to marry again. What is for euery mā profitable, it belongeth not to me particularly to prescribe and apoynte. Herein let euery man with hymselfe take aduise. What may be doen without offence, that declare I. A virgine may lawfully marry, because she is free. A maryed woman is not in lyke freedome, nor may so doe, but hath bounde her selfe vnto her husbande, with the bonde of matrimonie, duryng the tyme of his lyfe. This bonde is by nothyng broken, but by onely death. For whosoeuer maryeth, for this purpose maryeth, that the knotte made in mariage should not be broken. But yf the husbande dye, then is the wyfe free agayne, so that yf she mynde to marry agayne, she may marry whom she wyll, so that it be a christian maryage, that is to saye, neyther desyred for filthy pleasures sake, nor contracte with one that is of an other religion. And yet as I graunt, that she synneth not, whiche maryeth agayne: so iudge I her muche more happy, whiche for desyre of godly life standeth and abydeth in the lybertie, that to her is restored. But this commaunde I not them, as necessarie to be folowed, but councell it, as a thyng more commodiouse. And this nowe heare you the councell of a man, but yet such, as is well agreing wyth the wyll of Christe, whiche by his owne mouthe teacheth many thynges, and muche also by his seruauntes. And synce I am both his Apostle, and haue (as I verely thinke) receyued his spirite, as other Apostles haue, my councell with you should not be of small weyght and authoritie.

The. viii. Chapter.

The texte.

As touchynge thynges offred vnto ymages, we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifyeth. If any man thynke that he knoweth any thynge, he knoweth nothynge yet as he ought to knowe. But yf any man loue God, the same is knowen of hym. As concerning the eating of those thinges that are offred vnto ydols, we are sure, that the image is nothing in the worlde, and that there is none other God, but one. And though there be that are called Gods, whether in heauen other in earth (as there be Goddes many, and Lordes many) yet vnto vs is there but one God, which is the father, of whom are all thynges, and we for hym: and one Lorde Jesus Christe, by whome are all thynges, and we by hym.

Touchyng the questions concernyng matrimonie, I thynke ye are sufficiently aunswered vnto, because ye shall hencefurthe vpon suche matters, with soundry opinions, eche one of you nomore striue with other. Now because I know, that ye doubt, whether it be lawfull for a christian manne to eate the flesh of any beast offered vnto idolles, whiche fleshe the painyms take for holy, in this question also this is my mynde. Some there be among you, which because they know, that an idole is nothyng, but eyther tymber, or brasse, or stone, and that therfore the fleshe, that vnto them is offered, in very dede nothyng differeth from other fleshe, and that a mannes conscience canne with no kynde of meate bee defiled, abusyng this theyr knowledge, in euery place, and without consideracion, engorge and pamper vppe themselues with flesh offered to idolles: iudgyng not a mysse of the matter in dede, but yet forgettyng the lawe of charitie, whiche geueth no manne occasion of mysse thynkyng and slaundre, but confourmeth herselfe to suche as are weake, vntyll that by lytle and lytle they growe vppe to more knowledge.

What greate matter is it, yf they vnderstande, that an image hath in it no godly power? What christian manne is there, that vnderstandeth not that, whiche euen the very painyms vnderstande, yf they bee any thyng wyser, than the commen sorte? But yet better is it oftetymes to folowe the rule of charitie, than the rule of knowledge. Knowledge doeth oftetymes hurte, beyng suche a thyng, as maketh a manne to swell, and to bee disdaynfull: but the endeuer of charitie in all tyme and place is to doe good, and hurte no manne. Albeit in very dede, suche seme to lacke a great parte of knowledge also, whiche knowe not, howe to vse theyr knowledge. That poynte teacheth charitie, whiche measureth and iudgeth all thinges by the weale of his neyghbour. He therfore, that in such thinges as he doeth, will seme perfitly learned, must call charitie to councell. For he, that without charitie swelleth with a vayne persuasion that he is learned, is so far from knowledge, that he is not come so far as to knowe howe he should vse his knowledge. He that to Godwarde is wyse, the same man is the very wyse man in dede. But he that pleaseth hymselfe, and seketh his owne glory, without regarde of his brothers ieopardie, his learning God alloweth not. But he that vnfaynedly loueth God, must also loue his neighbour. Such one therfore God acknowledgeth, as his owne disciple, because that as God humbled his hygh Godhead, to saue mankynde: so doeth suche one submitte his knowledge, and compell it to serue the commoditie of his neyghbour. To returne therfore to our purposed matter: we knowe in maner all, that albeit the Gentyles wurshyp idoles, as though in them there were some diuine power, and Godhead, yet is an idole in dede nothing els, but either a piece of tymber, or a stone, and hathe nomore Godhead in it, than an other vnsquared piece of tymber, or an vnwrought stone, and therfore in the fleshe that to them is offered, there is nomore goodnes or hurte, than is in suche, as is solde in the shambles. For where as ye see a stone wrought vnto ÿ image of a man or some other beast, since there is but one God, which hath none image, (for he cannot be coũterfaited) what els represent idols, but deuils, to whom

Knowledge maketh a man swell: but loue edifieth.

We are sure that an image is nothyng.

miserable people offer unto in stede of god. These men therfore are defiled with suche meates, whiche receyue them as holy, whereas they bee unholye and prophane. As for christians suche fleshe defileth not, whiche eate them not, as holye, but use them, as creatures made by god, to apease hunger. And use them for sustenaunce, and not for deuocion, with hymself laughing at the folyshe table of heathen goddes, beeyng fullye perswaded, that there is no god, but one, to whome all thynges are holye. For albeit some there be, whiche are called goddes, whether they bee in heauen, whome they call heauenlye, or els in earth, whome they call goddes earthlye, of whiche sorte there be manye goddes and many lordes, yet are these, by name onely, gods and lordes, and are to them onely suche, as erroniously beleue them so to be, and haue taken them for theyr goddes and lordes. But to us christians there is but onely one god, that is to saye, the father of Jesus, the creatoure and gouernour of the worlde, of whome we receyue all goodnes, to whome onely beyng addicte, we ought to serue with al honour and reuerence. We haue also one lorde Jesus Christe, by whome onely the father hath geuen us all thynges, throughe whose onelye benefite we confesse the true god, so that with the false and cursed heathen goddes we now haue nothyng to do at all, whiche shoulde nomore be estemed, than yf there were none suche in dede. Whosoeuer therfore through christian strength nothyng passeth upon an ydole, nor upon that, whiche is to them offered, surely iudgeth well, and mighte without gilte eate the fleshe offered unto them, aswell as any other meate, were it so, that euery manne were so perswaded, and knewe this for trueth, as it is true in dede, for then woulde noman be offended.

But euery man hath not knowledge. Some hauyng conscience because of the ymage, untyll this houre, eate as a thyng offered unto ymages: & so theyr conscience beyng weake is defiled. But meate maketh not acceptable to god. Neither yf we eate, are we the better. Neyther yf we eate not, are we the worse. But take hede, leste by any meanes this libertie of yours be an occasion of fallyng, to them that are weake. For yf some man se the whiche haste knowledge, syt and eate of meate offred unto ymages, shal not the conscience of him whiche is weake, be boldened to eate those thynges, whiche are offered to ymages? and so throwe thy knowledge shall the weake brother peryshe, for whom Christ dyed. When ye synne so agaynst the brethren, and wounde theyr weake conscience, ye synne agaynste Christ. Wherfore yf meate hurte my brother I wyll neuer eate fleshe, leste I shoulde offende my brother. The texte.

But nowe some sytte at the feaste, whiche by the lawes of theyr elders euen from theyr chyldehode are in this perswaded, and throughlye grounded, that an ydoll is an holy thyng, and thynke, that as many as sitte at one feaste, are all of lyke superstition, nor can be broughte in mynde, that suche thynges shoulde so greatly be despised whiche they haue in suche great awe and reuerence. And wyll take the thyng, that thou doest upon a right iudgement and conscience, this wyse, reasonyng with themselues: synce christen menne do not somuche abhorre our sacrifices, lykely it is, that the worshippyng of ydolles is not so deuilishe a thing, as they make it. There sitteth or standeth by also paraduenture some christian man, whiche albeit he hath professed Christ, is not yet in strength of fayth become perfite, but is by reason of the infeccion of his olde lyfe receyued of his elders, by long and common custome, weake and feble, nor can without grudge of mynde eate fleshe offered to ydolles, some thyng trustyng or fearyng, leste that deuyll, whatsoeuer

soeuer he bee, maye by some meane either do hym good or harme. For what maruayle is it, yf this chaunce to some of the Grecians, synce we se manye christened Jewes here with to be entangled? A matier of great difficultie is it, vtterly and by the roote to plucke that out of mennes myndes, whiche is therein euen from youthe, by common vse, and long custome, bredde and engendred. No man is there, that sodenlye becommeth a perfite christian. For as in nature there is a processe, so are there in religion certayne degrees. As therfore we that are by age stronger, euen by the course of nature suffer and nouryshe the weaker, accordyng as Christe gaue exaumple: so ought suche, as are in faythe stronger, sometymes please and beare with the weaker, vntyll that by continuaunce of tyme they growe more strong. But as in this daye among the Jewes christened some there bee, whiche by reason of theyr olde and long continued religion, canne not despyse suche thynges, notwithstandyng the holye prophetes playnely prophecied, that it shoulde so bee, and Christe hymselfe commaunded the same: so were there some at the fyrste publishyng of the ghospell, yea and in this daye to some there bee, whiche albeit they confesse Christe, are not yet quite oute of feare of theyr auncetours religion, but eate fleshe offered in sacrifice to ydolles, not as foode necessarie to satisfie the hungrie stomacke, but as holy thinges vowed to this deuyll or that deuill. When suche one seeth thee, whome he thinketh in learnyng and iudgemente to passe the common sorte, sytte at table with Paynims at suche offered meates, supposyng that thou eateste euen with lyke mynde and conscience as he doeth, the same manne is throughe thyne exaumple hurte, and foloweth thy dede amisse, whose mynde and conscience he knoweth not. And thus he, whiche before staggered but a litle, and was but somewhat supersticiouse, is throughe this occasion become more supersticiouse.

I speake not this, because I allowe either his supersticion, or suspicyon. For christian charitie teacheth not, that suche infirmities shoulde bee prayse or nouryshed, but that it shoulde rather in some tyme and place, bee borne with & suffered. Nor thinke I it conuenient, alwayes to geue place to the desyres of suche as are weake. For so to do, what els were it but styl without ende to nourishe supersticion, and in suche sorte to please the weake, that thou forsake thyne owne strength? Suche one as is weake, muste be taught, warned, and reproued: whiche, when by reason that he is weaker, shoulde gyue eare vnto and folowe the stronger, yet in his conscience iudgeth he and condemneth hym, that is his better: and where it beseemed him by folowing the others exaumple to encrease in the strengthe of faythe, rather strengtheneth he the disease of his mynde: and where it behoued hym to laboure for lyke perfeccion, he constrayneth the stronge to gyue place to his weakenes. But in case the manne bee not yet able to take instruccions and counsell, christian charitie wylleth, that the stronger for a whyle beare with the weaker, beeyng yet suche one, as wyl amende, chiefelye in suche a matier wherein two poyntes are speciallye to bee weyghed: fyrste, that the supersticiouse mynde conceyued in our childehoode, and by long custome and tyme establisshed, is suche a thyng, as canne scarcely bee shaken of: and also that there is no ieopardie more to bee feared, than the ieopardye of ydolatrie.

But

But the mater of the weaker wil we in another place intreate of. In the meane season because among you I see men more often offende in the other side endeuoure muste we rather to suppresse thys arrogante and proude knowledge without charitie. I allow this thy saying, meate maketh vs not acceptable to God. For since God for mannes vse made all thinges, and of vs requireth nothig but godly life, what matter is it to hym, whether we eate fishe, or beastes, or wyldefoule? None of all these eyther encreaseth or abateth godlines. In these a difference obserued, may make a manne supersticyouse, but godly it maketh none, since Christ himselfe taughte men to obserue among them no suche difference. A light poynt is it therfore and a rashe, if a miserable man will goe about to charge vs with suche constitucions. But let rather euery man acordyng to the state of hys body, eate what hym lyste, so that it be doone sparelye and soberlye, for all thynges geuyng thankes to God, neyther condemnynge an other manne, because he eateth not of the same, nor in thyne hearte proude, because for preseruyng thy bodylye healthe thou forbearest these meates or these. In some other thynges there is not paraduenture soe greate a ieopardie, but herein where presēte ieopardie is, regarde muste be had, of some suche, as are weaker. Whether thou eate suche meates, as are offered vp to Idoles, nothing shall thou be the better, or yf thou eate them not, shalte thou be anye poynte the worse. But of this yet in the meane season must euery man beware, leste by vsing suche libertie to eate all meates, ye geue the weake an occasion of ruine and stoumblyng. And muste it not nedes bee so, if one, that is as yet somewhat supersticiouse, see the, whiche arte coumpted in learning and iudgemente to passe other, to eate like meates, as they dooe, which haue sacrificed to an idole, albeit with an other conscience, than they dooe, yet in apparence with lyke? Shall not this mannes conscience (I saye) beeyng something ready to fall to his olde superstticion, by thyne exaumple be mayntayned and prouoked to idolatrie, and moued with an euyll conscience to eate suche meates, as thy selfe vsest with a good and a strong faithe ioyned with an vpright conscience? What matter maketh it, though it so be, thou wilt saye? Certaynely herein thys ieoperdie is there, leste by the occasyon of thy strength, thy weake brother peryshe, whiche although he bee neuer so weake, yet is he thy brother, that is to say, a christian man, whom Christe hymselfe so farfurth despised not, that for his deliueraunce he vouchsalued to dye. Christ for the weake vsed his lyfe, as a thyng litle woorth: & regardest thou thy brothers weale so litle, that for a litle sorye meates sake, thou wilte despyse hys peryll and ieoperdie? namely when thou lackest not, wherwith without danger of thy brother thou maist prouide for thy bealies nede. But that ye shoulde not thinke it a smal offence to trespace against a man, whē as often as after this sorte ye offend the weake persons, by such a suspicious example woundyng theyr weake consciences: ye must understand also that ye offend & displease Christ. Be they neuer so muche younglynges, be they neuer so weake, yet doeth Christ acknowledge them for his members, and as in them he thinketh himselfe offended, so what soeuer is done for them, he taketh as done vnto hymselfe. Nor is it causelesse, that he so often tymes bade vs beware of offendyng of the weake. No manne better knoweth than I, that in meates there is no parte of goodlynes or vngodlinesse: and yet, if I perceyue thys ieopardye nygh, that by occasion therof my brother as yet somewhat geuen to superstticion, myght be prouoked to

Meate maketh vs not acceptable to god.

Wherfore if meate hurte my brother, &c.

eate such thinges as he eateth with a grudging conscience: I would rather all my life wholly abstayn from eating of fleshe, than through me Christes owne mēber should be in ieoperdy. Meate offered vnto an idol defileth not ẏ cōscience of the strong ẏ eateth of it, I graunte. But the despysyng of any brothers ieopardie defileth him ẏ eateth, whō we are bounde aswel to loue as oure selues.

¶ The .ix. Chapter.

The texte. Am I not an Apostle? am I not fre? haue I not sene Jesus Christ our lorde? Are ye not my worke in the Lorde? If I bee not an Apostle vnto other, yet am I vnto you. For the seale of myne Apostleship are ye in the lorde. Myne aunswere to them that aske me, is this. Haue we not power to eate and to drinke? Haue we not power to leade about a sister to wife, as well as other Apostles, and as the brethren of the Lorde and Cephas? Either onely I and Barnabas haue not power this to do? Who goeth a warrefare any tyme at hys own coste? Who planteth a vineyarde, and eateth not of the fruite thereof? Or who fedeth a flocke and eateth not of the milke of the flocke?

Cause therfore hath no man to complayne and say that he is restrained of his libertie. But we may not alway onely consider, what may be lawfully done, but also what is profitable, nor straight doe al that may be defended, but rather doe as Christian charitie requireth, whiche seketh not so much her own pleasures and commodities, as other mens. How many thinges haue there bene, wherein I mighte haue vsed myne autoritie, had not charitie otherwise moued me. I staied not for lacke of knowlege, and well vnderstode what I might doe, but more regarded I that which was for you profitable. Many thinges did I, which I wel wist, made litle to godly life, and al was to apeace such as I would not haue from Christ withdrawen. And many thynges dyd I not, whiche I myght haue done, had not your profite moued me other wyse. And why shoulde I not? Am I not an Apostle as wel as they be, that of this title auaunce themself? Was not I by Christes commaundement sent to preache vnto the gentiles? And if I bee an apostle as well as other, why haue I lesse apostolique autoritie and power? Was it not geuen to me to see our Lorde Jesus Christe, if any man thinke it a great matter, as it is to se him as some did after his resurrection? And if apostles be estemed by theyr famous actes, what lacke find they herein in me? Is it not an apostolique act to bring Corinthe, once wholy geuē to worldly desires, to Christes gospell and hys dominyon? And thys acte haue I by gods helpe brought to passe. Whether I be an apostle to the Jewes or not, let them iudge which labour to mingle Moses & Christe together, if I be not, at the least wise yet am I vnto you an apostle, which through my preaching beleued in Christ, which sawe the mightie power of god to assist and strengthen my worde. Yf men therfore loke for actes, ye (I say) are my workemanship, albeit in dede all the prayse of this act, ought to be geuen vnto Christ, and not to me. Are ye not my testimoniall and seale, whereby if nede were, I am able to declare that to me, for the glory of Christ, is committed an apostles office? For so aunswere I them, that aske how I can proue that I am an apostle. Yf I haue among you done asmuch as hath by the chiefe apostles bene done in any place amōg other, why am I not as well an apostle, as they be? Nowe & if mine authoritie be as greate, as other apostles is, and yf I haue doone asmuche good, as they haue, what should let me to be of lyke estate and auctoritye with them? and syne I haue laboured asmuche as they haue, or paraduenture more, whye shoulde I not in rewarde bee equalle with them? Were wee onlye amonge other

Haue I not sene Jesus Christ our lorde.

restrayned

restrained of that libertie to eate and drinke at their costes to whome we preached the gospel? Is it for vs onely vnlawful to leade about with vs christian matrones to helpe vs with such necessaries of theirs, as it is for thys our life expedient, as other apostles do? not such, I say, as are of the meane sort, but euen the chiefe apostles, the brethren of the lorde, I say, James, and John, yea and Cephas also, whiche among the apostles is of principall estimacyon. Am I and Barnabas therfore onely without lyke autoritie to liue at reste, and to preache the gospel at other mens costes, because we doe not as they doe? So farre are we from hunting for any riches by preachyng the gospel, that we of gift toke not so muche as a simple and a course liuing, as we might haue doone lawfully. For who is there, that at any time goeth on warfare at his own cost? Who planteth a vineyard, to eate no parte of the fruite of the same vineyard? Who fedeth a flocke, and in the meane season eateth nothing of the milke of the flocke? In euery labor the charge is borne by him, for whō the worke is done.

Say I these thinges after the maner of men? Saieth not the lawe the same also? For it is writen in the law of Moses. Thou shalt not mousel the mouth of the oxe that treadeth out the corne. Doeth God take thought for oxen? Saith he it not altogether for our sakes? For our sakes no doubt this is written, that he which eareth, should eare in hope, and that he which thresheth in hope, shoulde be partaker of hys hope. If we sowe vnto you spirituall thinges, is it a great thing if we reape your bodely thinges? If other be partakers of this power ouer you, wherfore are not we rather? The texte.

But what, haue I nothing to proue this w, but onely natural reason? Confirmeth not the wholy law of god euen the same thing, that the law of nature speketh? yes surely, for Moses lawe forbiddeth, saying: thou shalt not mousel the oxes mouth, when he is lead about to treade out the corne, and al because it is vniust thence not to haue foode, wherin any creature laboreth. But what maketh this for the apostles, some will say? Thinke ye it likely, that god by this lawe onely made prouision for oxen, or is there rather in this some deper meaning, which belongeth to vs? So farre is god from defrauding the laborer of his liuing, that he would not that asmuch as oxen should be defrauded therof. Wherfore this sentence is not so much written for oxens sake, as for ours, to teache, that whosoeuer laboureth in the painful & laborious tillage of the field of the lord, should not be depriued of the hope of rewarde: & whoso in the floore of the lord treadeth out corne, beside the hope of rewarde euerlastyng, shoulde also with the reward of worldly nede ease his labour. And thinke it not a great mater if when we geue you such thinges, as make to life euerlasting, we again receiue of you such giftes, as appartaine to the bodely nede of this transitorye life: nor if when we sow vpon you spirituall giftes, that we at your handes receiue carnal cōmodities. Nor cause is there any why such one should vpbraide a man with his benefites, which for moste precious treasour geueth but vyle trifles. Neither are we endebted vnto you, if we receiue such necessaries, as ye offer vs, but vnthankefull were you to denie vnto them a liuing, which labor and trauil for your weal. But now and if some haue among you vsed this autoritie, and if apostles, such as they be (for of thē for a while pronounce I nothing) vse it stil, how much more lawfully might we doe the same, which both first among al other, and most of all other, haue for your weale taken paines.

Neuerthelesse we haue not vsed this power: but suffer all thinges lest we should hinder the gospel of Christ. Doe ye not know, how ẏ they which minister about holy thinges, liue The texte.

of the sacrifices? They whiche waite of the temple are partakers of the temple. Euen so also did the lorde ordain: that they whiche preache the gospell, should liue of the gospell. But I haue vsed none of these thinges. Neuerthelesse I wrote not these, that it should be so doen vnto me. For it were better for me to die, then that any man should take this reioysing from me. For if I preache the gospell, I haue nothyng to reioyce of. For necessitye is put vnto me. But wo is it vnto me, if I preache not the gospel. If I do it with a good wil, I haue a rewarde. But if I doe it against my will, an office is committed vnto me. What is my reward then? Verely that when I preache the gospel, I make the gospell of Christe free, that I misuse not mine auctoritie in the Gospell.

And yet wittingly and well aduised vsed we not among you our right, not because it was vnlawful so to doe, or because we had sufficiente other wyse, but rather in our great lacke of necessaries we suffered great hardnes, lesse otherwise some such thing might happen, whereby the increase of Christes doctrine myght be hindred. For had it not bene, that we more regarded your weale, than our own profite, we well knew, that ye were certainly assured, that as among the grecians they whiche minister about holy thinges, haue a liuing of the sacrifices: euen so among the Iewes suche as wayte vpon the aulter, are partakers of the aulter. And euen so hath the lorde Iesus ordayned it, that suche as preache and teache the gospell, should by the gospel haue a liuyng geuen them. And with a meane and a conuenient liuyng, euen he that faythfully laboreth in Christes seruice, ought to be content. For god forbid, that any man shoulde by that growe ryche, whereby we are taughte to despise riches. And thys ye see, for how many causes and consideracions I myght lawfully haue done, as other doe, and yet none of them moued me to take anye thyng of you. Nor purpose I at any tyme hereafter to take ought of you, lest any man suspect, that I for this brought so many reasons, because I woulde with more excuse doe that hereafter, whiche I heretofore neuer dyd. Of wiche mynde I not onelye not repent my selfe, but would also rather die for hũger, than any man should take this glory from me: whiche since I haue once embraced, I intende steadfastly to kepe. Nor sustayne we suche lackes with sorowfull cheare, but take them for a pleasure rather, coumptyng it my glorye, freely to preache the gospell, synce so to doe, I see it for your weale expedient, that ye also may by myne exaumple learne sumtyme to abstayne from that, whiche is lawfull, if it be for other mens weale profitable. For if I preache the gospell as other doe, cause haue I none to glorye of. The Lorde hath geuen me thys offyce, whome whether I will or not, I muste obey. Prayse then deserue I none, if I execute and doe that office, whiche is geuen vnto me in commission, but on the other syde assured am I of punischement, if I in preachyng the gospell be slacke. Yf I willingly and without byddyng haue preached the gospell, god shall for that my readye good will rewarde me, and if I doe it against my wil, yet must I nedes doe that whiche I am put in trust with. The gospell is deliuered vnto me, not to hyde and kepe it to my selfe, but to preache it to the Gentiles. Nowe if I bestowe it, I bestowe the treasure of the lorde, and not myne owne, if I bestowe it not, wrong doe I to the Lorde, whiche with my selfe kepe that talent without fruite and barayn, whiche he would haue encreased with vsury. But here ye wil say, if such one as doth not his duetie be sure to be punisched, & he that doeth his duetie haue no rewarde, what hast thou thẽ Paule to glory vpon? Certainly therby shal euery mã haue praise, if he do more then he was cõmaũded.

But woe is it vnto me, if I preache not the gospell.

The

The lorde gaue vs in commaundement to preache the gospel, but he bade vs not so to doe for nothyng, and at our owne fyndyng, but rather gaue vs autoritie to eate and drynke of such thynges, as those people offered, to whome we preached the gospell. That therefore whiche his pleasure was should for vs be lawfull, I would not take and vse as lawfull: and for thys vsed I not the autoritie geuen vnto me, because I knew, that so to doe was both more, for your profite, and for the auauncement of gods worde frely to preache vnto you the doctrine of the gospell, to thintent I myghte with more libertie warne you of your dueties: and also because it should now more clerely appere, that I teache not for aduauntage, as some doe, whiche seke theyr owne profite, and not the honour of Jesus Christe.

For though I be fre from all menne, yet haue I made my selfe seruaunt vnto all menne, that I mighte win the moe. Unto the Jewes I became as a Jewe, to win the Jewes. To them that were vnder the lawe, was I made as though I had bene vnder the law (when I was not vnder the law) to win them that were vnder the lawe. To them that were without lawe, became I as though I had bene without law (when I was not without law as perteinyng to God, but vnder the lawe of Christ) to win them that were without law. To the weake became I as weake to win the weake. In all thynges I fashioned my selfe to all menne to saue at the leastway some. And this I doe for the gospels sake, that I might haue part therof. The texte.

And as in this point I vsed not my power & autoritie, so in some other pointes submitted I my selfe, as though I had to such thinges bene bounde, where I was in dede fre, and might haue chosẽ. For where as I am not vnder the gentiles lawes, and am by the grace of the gospel made free from the law of Moses, yet of myne owne accorde, euen as one bounde therto, I please all men, to the ende I may wynne more vnto my lorde. To the Jewes therfore fashioned I my selfe, sometime making a vowe, and shauing my head, and causing also Timothie to be circumcised, as though I had bene a very Jewe, when in dede I well wist, that Moses lawe was abrogate: and this did I, to thintent that such as could not be drawen from the supersticion of their auncesters lawes, I might, folowing their mindes, allure thẽ either vnto Christ, or at the leaste not make them therunto wurse willing by displeasing theyr mindes. Among such therefore, as thoughte themselues vnder the lawe, I so behaued my selfe, as though I had bene also vnder it. Agayn among suche, as were free and deliuered from Moses lawe, sometymes I so vsed my selfe, as thoughe I had bene vnder no lawe, when yet beefore god I am not vtterly lawles, but am vnder the lawe of Christe, whiche I muche more esteme, then Moses lawe. And yet in apparence tempered I my selfe to theyr capacities and myndes, as amonge the people of the Athens I dyd, not straighte crying out vpon theyr goddes, whome they supersticiously honored, but of a writing, that was vpon an aulter toke an occasion secretly to bring in Christ, wherein I of him in such sorte tempered my tale, that I taughte them, that he was an excellente manne, and as one that for his great actes was made a god, and taughte not, that he was both god and man, because I well wist that they were not then able to receiue that mystery. Yea and out of their owne writers broughte witnes, by all the meanes I could laboring to allure them vnto Christ. And all this dyd I, not for myne owne pleasure, nor yet of any lightenesse or inconstauncie, but to enlarge the gospel. I might haue vsed mine own strength, and haue bene like my selfe, but that thyng mynded I rather, whiche in dede was to me not so profitable. But for the gospel more expediẽt was it to temper my self to the weake-

nes of other, as though I had bene lykewise weake my selfe, all whiche was to win them vnto Christe. And to be briefe, among euery sorte of men, altered I my selfe into euery fashion, and in euery place laboured to saue some, by diligent seruice winning their good willes. Such diligẽce and readines to please, is not flattery, wherwith some seke your fauour: but call it so hardely, if I either toke any reward of you, or desired any. The gospels preferment is it, that I labor about & not mine owne, & seke thaduauntage of the lord, & not myne. Of him and none els loke I for rewarde, if I doe as his wil is. Now are not singular rewardes geuen, but for singular vertues. In the grace of the gospel we must not onely so labor, that it seme we haue done our parte, but that also we carie away the pryce and chiefe game.

The texte. ¶ Perceiue ye not, how that they whiche runne in a course, runne all, but one receiueth the reward? So runne, that ye may obtain. Euery man that proueth masteries, abstaineth from all thinges. And they doe it to obteine a croune that shall perishe, but we to obteyne an euerlasting croune. I therefore so runne, not as at an vncertain thing. So fight I, not as one that beateth the ayre: but I tame my bodye, and bringe it into subieccion, leste by any meanes it come to passe, that when I haue preached to other, I my selfe shoulde be a castawaye.

Perceiue ye not that such as run in these comen runnyng plaines, wherin men striue for a game, that many runne? but to him onely is the pryce geuen, which first cummeth to the marke. Thinke it not therefore sufficiente, after a sorte to haue done your dueties, and therby to escape punyshment, but ye muste with all your might labor for the best: so running in the course of the gospell, that ye obtain & win prayse at gods hand the chiefe maister of the game. For his sake must we both doe and suffer al labor. Diuerse thinges, albeit they be paynful, must be abiden, so that the same helpe to this rewarde: and abstayne must we from many thinges, though they be elsewise lawfull, if they lette our victory. Generally whatsoeuer stãdeth in his way, that hasteth toward the price, must be auoyded. Shame it is that we for so hygh a rewarde should more slowely labor, than the common sorte of men doe for a vile. He that runneth in these cõmon runnyng places, refrayneth hymselfe from meates, from pleasures, and from many suche other thinges, as of them selues are delectable, because they be to victory a hindraunce, & also suffereth many thynges, albeit vnpleasaunt, passing vpon no grieuous labor, so that he winne the chiefe game, whiche he only seketh for. Now if such let passe nothing vndone and vnsuffered, and al to be rowsed and commended of the lewde people, to haue a vain praise of men, & to carie away with them but a sory reward, how much more should we doe this, to be commended of angels, praised of god, and to haue the rewarde of life euerlasting? Whẽ such a high & weighty matter is in hand, shal there in the midway therto a litle meate of no price, or any such like point let you from your purposed course? In thys goodlye game take ye hede, after what sorte ye behaue your selfes. As for I runne not lyke a slougarde, as they are wonte to doe which hasten to no certayn marke at al. Nor play I the champion as some do, which for their pastime with their handes do beate the ayre, but by al meanes chastice & with sharpe correcciõs subdue my bodie, so suppressing & taming it, that it may therby be made obediẽt to the spirite, that it may, if the honour of ŷ gospel so require, both easily abstayn from that, which is lawful, & paciently suffer aduersitie: lest it happen with me as it doth with some, that when by my

preaching

preachyng some are called furth to the game, my selfe therein geat no prayse. And finally lest when I haue encouraged other to the desire of this praise, my self departe thence with shame, and vnpraysed. But I labour with a very sure hope of rewarde, and teache no man any thing with worde, which in liuing I exercise not.

¶ The. x. Chapter.

¶ Brethren, I would not that ye should be ignoraunt, how that our fathers were all vnder the cloude, and all passed through the sea, and were all baptised vnder Moses in the cloude, and in the sea, and did all eate of one spiritual meate, and did al drinke of one maner of spiritual drinke. And they dranke of that spiritual rocke that folowed them, which rocke was Christ. But in many of them had god no delight. For they were ouerthrowen in the wildernes. The texte.

Nowe draweth all this my tale to teache, that toward that taynyng of the price of wealth euerlasting, men shoulde not thinke it sufficient, that through baptisme they are become of Christes houshold: or because they through his benefite being deliuered from the tirannie of sin, are restored agayn to fredome, onles they henceforth kepe themselfe cleare and innocent from fylthie desyres and lustes. Euery man generally is baptized, but euery man shal not generally receiue one rewarde. Therfore brethren I would not that ye should be ignoraunt of that which is written in our bokes, that our elders, what tyme they were escaped the tirannie of Pharao, Moses being their capitain, were all with a cloude cast ouer them by the mightie power of god, defended from the heate of the sunne, and that al equally went on fote through ÿ sea deuided: so that what gift soeuer is through Christ geuen vnto vs, the same in maner was among them done before. Baptisme, through Christ as chiefe doer, deliuereth vs from the tirannie of sin: and they, whyles vnder the gouernaunce of Moses, beeyng couered with a cloude passed ouer the sea, which at the stryking of Moses rod stode a sunder, were after a certain sorte baptized, therein long before figuring our baptisme. Again as many of vs, as are through baptisme purged, are equally nouryshed with the foode of Christes blessed body and drinke al of his misticall cup. Likewise dyd all they eate of manna sente downe vnto them from heauen, and al dranke indifferently of the water, which Moses with the stroke of hys rod caused to spring out of a rocke. Nor it is to be supposed, that such thinges were done after ÿ common sort or by chaūce, but Christ among them at that time darkely began the same matter, which he hath in vs now plainly & truely perfourmed. From Christ rained downe that manna, and by the mightie power of Christe, whiche is with his alway present, was the drie and barain rocke made to geue out water plentiously. Briefly Christ it was, which vouchsalued to endue his children, with such great & honorable benefites. This honor and benefite was commenly geuen to them all, but yet all came not to that place whither theyr purposed iourney was. Nothyng aduauntaged them to escape out of Egipte, if they caried furthe Egipte with them: nothyng auauntaged it them to shake of and to bee rydde of theyr oulde bondage, yf they afterwarde beecame more slauishelye bonde to fylthye desyres, than they beefore were subiecte

to Pharao. Yea with them was god so much the more displeased, because they were not onely noughtie, as they were beefore, but also vnthankefull. For the whiche offences by the iuste vengeaunce of God diuersly punysshed were they, and destroied in wildernes, some time with fier, sometime with swoorde, sometime with pestilence, and some time with serpentes.

The texte. These are ensaumples to vs that we should not lust after euil thinges, as they lusted. And that ye should not be worshippers of images, as were some of them according, as it is written. The people sate doune to eate and drinke, and rose vp to play. Neither let vs be defyled with fornicacion, as some of them were defyled with fornicacion, and fell in one day three and twentie thousand. Neyther let vs tempte Christe, as some of them tempted, and were destroyed of serpentes. Neither murmure ye, as some of them murmured & were destroied of the destroier.

But as theyr departure thence in a shadowe representeth oure baptisme, so is theyr punishment to vs an exaumple, that vpon boldenes of our baptisme we leade not a lyfe vnsemely for suche as are baptized: and that we neyther wantonly through desyre of hurtful fleshe, returne agayn in mynde into Egipte, as they did to theyr great destruccyō, lothing mãna: nor foolishely or through intēperaunce fall agayne to idolatrie, or asmuch as seme to fall thereto, as they dyd whiche despysing the true god, worshipped a calfe, that was cast in a moulde euē as ẏ cursed painims did. For in the boke of Exodus thus is it written: whē they had offered theyr sacrifices, the people sate downe to eate and drinke, and when they were ful, they rose vp to play. And euen anon after by the vengeaũce of god there were of them slayne three and twentie thousande. And it is also an example, that we be not with wicked harlottes defiled, as some of them were defyled, with the hoores of the Moabites. But by the displeasure of god therwith enkiendled, there were in one day destroyed foure and twentye thousande men. Nor let vs distrusting Christe, through inpacience tempte hym, as some of them did, with wicked grudging prouoking his displeasure, al which were with fyrye serpentes destroyed: nor grudge agaynste Christ and hys ministers as some of them murmured agaynste god and Moses, makyng a conspiracie, whereof Chore was chiefe capitayne and begynner, what tyme besyde suche as were swalowed quicke into the earth, there were destroyed fourtene thowsande.

The texte. All these thinges happened vnto them for ensaumples, but are written to put vs in remembraunce, whome the endes of the world are come vpon. Wherfore let him, that thinketh he standeth, take hede, lest he fall. There hath none other temptacion taken you, but such as foloweth the nature of manne. But god is faythfull which shall not suffer you to be tempted aboue your strengthe: but shall in the middes of the temptacion make a way, that ye may be hable to beare it. Wherfore my dere beloued, flye from worshipping of images.

All which thinges in olde time chaunced vnto them, and are in auncient cronacles left in remembraũce: but what soeuer befel them, was not without cause, but rather to geue vs exaumple, what we whiche are nowe in thys laste age, ought both to folow and flee. The Hebrues because they fell agayne to wantonnes, to idolatrie, to foule playes, to hooredome, and to other vices, whiche they by reason of theyr conuersacyon with the Egipcians had conceyued, fell from the fauor of god, nor gote they any good, by that they were deliuered, because they in trade of life aũswered not vnto the benefites of god. But are now rather so farre forsaken, that in this day no nacion is there, that is more out of gods fauour, than are the Jewes.

And likewise the greater benefites we receyue of god, prouokyng vs to godly lyfe, so much the more ought we to feare, lest we of Christ be more grieuously punished, if we being through baptisme delivered once out of Egipt, haue vnder the title of Christe, maners not besemyng Christ, but Egipt. Let no man therfore eyther vpon pryde of his strength despise the weake, or vpon boldnes of his baptisme thynke he shall be saued, onles he therto adioyne maners besemyng suche as are baptized. The Hebrues also thoughte themselues ioly felowes, because they being delyuered out of so many ieopardyes, semed of god specially regarded, and yet were they of god more earnestly punished, because they beeing deuyded from the wicked paynyms fel yet agayne to their maners. No man without ieopardie trusteth to hymselfe. Let rather him that standeth take hede that he fall not. The surest way is for men stil to walke forward frō better to better, trusting to noe one standyng, for by the deuils wylines many thinges may chaunce, where by if we be slouthfull, we may be broght out of Christes fauor. Nor haue I now vsed these terrible examples, because I feare toward you like ieopardie. And hitherto ye haue offended, & are swarued from the purenes of christian lyfe, but yet see I, that youre wounde is curable, and growen through frayltie. Ye rather surely trust I, that god wil not suffer you to be tempted aboue your strength, but that he wil in such sort temper the matter and make such a way, that if to you any euill chaunce, ye shall bee hable to beare it. Among you some peraduenture there be, whiche for our symplenesse despise vs, more fauouring other Apostles, by reason of theyr gayer estate and fayre speche, but yet are ye not comen vnto the sedicion of Core. Some of you there be, that to licenciously haunt vnto the feastes of the wicked paynims, but yet are they not so farre gone, as to offer vnto idolles, but that ieopardie is not farre of. Wherefore my dearely beloued children, alwayes flye from idolatrie, For whosoeuer eateth with them, bee his conscience neuer so strong, yet sheweth he an apparaunce, as one that fauoureth theyr superstición.

Let rather him that thinketh he standeth &c.

¶ I speake as vnto them which haue discrecion: iudge ye what I say. Is not the cup of blessing whiche we blesse, partakyng of the bloud of Christe? Is not the breade whiche we breake, partakyng of the body of Christ? Because that we (though we be many) yet are one bread and one body, in asmuche as we all are partakers of one breade (and of one cup.) Beholde Israell after the fleshe. Are not they which eate of the sacrifice, partakers of the temple? What say I then? that the image is any thing? Or that it which is offered to images, is any thing? Nay but this I say: that the thinges whiche the gentiles offer, they offer to deuils, and not to God.

It nedeth not in this to vse many wordes in perswadyng you, forasmuch as of your own wisedome ye sufficiently vnderstand it. Judge your selfe, whether I say trueth or not: What likenes (I pray you) is there betwixt our reuerend and wholy feastes, and theyr heathen bankettynges? Whosoeuer eateth lyke meate with an other, semeth to professe & fauour the same religion. Doeth not that holye cuppe, whiche we with thankes geuing consecrate and receiue in remembraunce of Christes death, declare a felowshippe that al we are deliuered through the bloude of Christe? Doeth not agayne lykewise that holye breade, whiche we as Christe both gaue exaumple and commaunded, breake among vs, shewe a speciall league and felowshyppe, betwixte vs, and that all wee are vnder one religyon of Christe? And as breade is in suche sorte made of an infinite noumber of graynes, so that the same by reason of the mixture can not bee dyscerned, and the bodye made of dyuerse partes, in suche condycion yet, that there is amonge them a felowshyppe, that can not bee broken: so when

so when we become all partakers of one bread, we in that act declare, that albeit we be in number neuer so many, yet are we in consent of mindes one bread and one body. And so likewise such as are partakers of the heathē feastes, seme also to allow and fauer the felowship of their superstition. Now marke & consider you, whether it be not like among them also, which after the custome of Moses lawe euen vntil this day sacrifice beastes. None among thē, but suche as are of the Jewish religion, are receiued to the eating of the sacrificed beast, and such also as eate of their holy meates, seme to fauer & to consent vnto their sacrifices. But wherto maketh all this, some one will say? deniest thou Paule that which thou before saidst, that is to wit, that an idol is nothyng, and that which is offered to an idol is nothing? No not so, but this I say: that the sacrifices which the gentiles offer, they offer to deuils and not to god: so that in the thynge it selfe there is no dyfference, but yet theyr intentes cause a diuersitie. The gentiles wurship deuils in stede of goddes, and beleue that in theyr images their godly power is. Whoso therefore with them eateth sacrificed fleshe, semeth to be a felow in their wicked errour.

The texte. ¶ I would not that ye should haue felowship with the deuilles. Ye can not drinke of the cuppe of the lorde, and of the cuppe of deuilles. Ye can not bee the partakers of the lordes table, and of the table of deuils. Either doo we prouoke the lorde? Are we stronger then he? I may doe all thinges but all thinges are not expedient. I may doe all thinges but al thinges edefye not. Let no man seke that whiche is his owne, but let euery manne seke that which belongeth to an other.

And since ye haue once wholy geuen youre selues to god, I woulde ye shoulde with deuils haue nothing to do, for whoso professeth godly religion, hath with idolaters no conuersacion, forasmuch as it besemeth not one man to be vnder diuers religions, nor can ye at one time, drinke of the blessed cup of Christ, and the cursed cup of deuils, nor yet be partakers of the lordes table, and also of the deuils table, if ye this do either with consent of your mindes, or with the great slaunder of suche as are weaker. There is betwixt Christ and wicked deuils none agreement, nor can both at one time be serued without the great reproche and dishonour of Christ. What, prouoke we him to vengeaunce for the nonce, keping company with his enemies? Ye can doe him no greater vilannie. Be we stronger, than he, so that we feare not the punishement of the lord being prouoked through such meanes? God forbid that any of you should so thinke. And idolatrie is suche a detestable vice, that we muste not onely be free of the crime selfe, but also from al suspicion therof. For this perswasion is in maner euen planted in mennes hartes: that all suche are of one religion, as eate together sacrificed meates. I graunt that the thing selfe is without offence, but the slaunder ryseth of mens opinions and mistaking, whiche thing in this poynt, a manne muste diligently beware of. Touching meates I maye dooe all thinges, but all thynges are not for my neighboure expedient, for whose sake I muste sometyme abstayne euen from lawefull thinges. I may doe all thynges, but all thynges edifye not godlye life. Now are we by christian charitie commaunded rather to doe that whiche is for the weale of other, than to please ourselues. I geue menne leaue to vse their freedome, but if the same bee with the ieopardye of oure brother, more oughte we regarde,

what is for him expedient, than what our selues may lawfully doe.

Whatsoeuer is solde in the fleshe market, that eate, and aske no questiõ for conscience sake. For the earthe is the Lordes, and all that therein is. Yf any of them whiche beleue not, byd you to a feast, and ye be disposed to goe, whatsoeuer is sette before you, eate, asking no question for conscience sake. But and if any manne say vnto you: this is offered vnto images, eate not of it for his sake that shewed it, and for conscience sake. The earth is the lordes and all that therein is. Consciẽce I say, not thine, but of the other. For why is my libertie iudged of an other mans conscience? For if I take my parte with thankes, why am I euyl spoken of, for that thynge wherefore I geue thankes? Whether therefore ye eate or drynke, or whatsoeuer ye doe, doe all to the prayse of God. Se that ye geue none occasion of euill, neither to the Iewes, nor yet to the gentiles, neither to the congregacion of god: euen as I please all men in al thinges, not seking myne owne profite, but the profite of many, that they might be saued. The texte.

Elsewise, whatso euer is solde in the fleshe market, that eate, nothing askyng whether it were offered to idols or not, and that for consciences sake, for occasion of slaunder muste be auoyded, and not geuen, if anye suche matter chaunce. No such thing is of itself vncleane, since al thinges are the lordes. Nor can that be vncleane, which by him was made for mans vse, as the psalme writer recordeth saying: the earth is the lordes, and all that therein is. Yf any vncleanes be, that groweth of mens myndes, and not of meates. Yf therfore any that is to Christ a straunger bid you to supper, and ye also be disposed to goe, whatsoeuer is set before you at table, that eate, neyther puttyng any difference nor asking anye questyon whether suche meates as are set at table were sacrificed or not, and so doe for consciences sake. But if some one of his owne mocion tel you that this was offered to an idoll, eate not of it, not for your owne sake, but for his which gaue you that warning, not for feare of hurting thy cõsciẽce which is vpright and strong inough, but for ỹ others sake, which by his warning semeth to thinke it vnlawful for a christiã man to eate flesh offered to idols. And it is to be feared, lest the same man either thinke vs the deuils frẽdes, or deuourers, & this wise thinke with himselfe: howe muche soeuer christian men, with wordes abhorre our goddes, yet abhorre they not the fleshe, which to them is offered, which they would not do, if they with theyr hart so much despised our religion, as they doe with wordes. For this mans conscience therfore a waye must be founde, as there may be without any great trouble. The man is in an errour, but thou must for a time beare therewith, since it is such as thou canste not take away. In such thynges Christe woulde haue vs to vse all libertie, as which neither commaunded, nor forbad any kynde of meate. Why is then my libertie iudged of an other mans conscience? Why is that which may be well done, taken suspiciously? Yf I eate such meates, as the goodnes of god hath geuen vs for the preseruacion of our life, why am I for that of any man euill spoken of, since for the vse therof I geue god thankes, and not deuils? With thys condicion therfore ye shal eate, or not eate, ỹ whether ye drinke or eate, or whatsoeuer ye do, that ye direct al to the glory of god, so ordring al your life according to ỹ times & condicions of mẽ, that in you there be nothing found, wherwith any mã may iustly be offended, be he either Iew, gẽtile, or christian: therin folowing mine exaumple, which in al pointes fashion my self to euery man, eating, not eating, taking, not taking, vsyng Iewishnes, not vsyng, tempering all suche thynges, as for the tyme may eyther bee well doone, or well omytted, not for myne owne weale, but to the profite of manye, whome I with my diligence, laboure to winne, not to haue by them anye aduauntage, but to allure them to euerlasting saluacion. For why is my libertie iudged, &c.

The

¶ The .xi. Chapter.

The texte. ¶ Be ye the folowers of me, as I am the folower of Christ. I commend you brethren, that ye remembre me in all thinges, and kepe the ordinaunces, euen as I delyuered them to you. But I woulde haue you to knowe that Christe is the head of euery man. And the man is the womans head: And God is Christes head: Euery man prayinge or prophecying hauing any thing on hys head, shameth his head. Euery woman that prayeth or prophecieth bare headed, dyshonesteth her heade. For that is euen all one, as if she were shauen. Yf the woman be not couered let her also be shorne. Yf it be shame for a woman to be shorne or shauen, let her couer her head.

NOr be ye ashamed to folow your Apostles exaumple, synce it is not so muche myne, as the very exaumple of Iesus Christ. Who to the entent he might win vs to his father, in al pointes applyed hymselfe to our infirmities. Him folow I, as my lord and maister: ye children folow me your father, ye disciples folow your Apostle. And thys hitherto thinke I the matiers of eatyng of fleshe, and of auoydyng the paynims sacrifices sufficiently spoken of. Hence furth will I nowe touche certayn pointes what I would haue in your commen assemblies obserued and kepte, and what I woulde were auoyded, that in them nothing be done eyther vnorderly, or contenciously, or ryottously. And first of al I commend you brethren, that in al other thinges ye remember suche poyntes, as I gaue you in commaundement, and mayntayn such ordinaunces as in your solemne metinges, I appoynted you to kepe. One thing more must I tell you, which is yet of no great importaunce nor much weightie, but suche as may, if the tyme and place so require, bee chaunged. But yeat this would I haue you to knowe, that as Christ is the head of euery man, and the head of euery wyfe is the husband, so is god the head of Christ. Albeit the husbande be the wiues gouernour, yet is he vnderlyng and subiect to Christe his lorde and maister: and Christe hymselfe in all poyntes acknowlegeth the autoritie of god his father, to whome whosoeuer be subiect, must nedes dooe all thyng for hys glory. In secrete places a man may doe, as he shall thinke expedient, but what man soeuer in the commen assembly eyther prayeth or prophecieth hauyng any thyng on hys head, shameth hys head, shewing himselfe by coueryng the same to be bonde, when besyde Christ he hath no maister: for whose glory it were conuenient that he vncouered his head, not onely by puttyng of his cap but also by shauyng of hys heere. For the heere is rather a coueryng of the body, than any parte therof. On the other side if a woman in the cōmen assembly pray or prophecie bare headed, she dishonoreth her hed, which should in secret places peraduenture for her husbandes pleasure, be open headed, and not in the congregacion, where Christ is honoured, and not their husbandes. For as it is in a man to bee shorne or shauen: the lyke is it in a woman to cast of her vayle. And then if it bee comely for a woman to caste of the vayle from her head as men dooe, let her lykewise, as menne doe, either be shorne or rounded, and in open places preache and prophecie bare headed. But if thys wise to doe by all mens consent be in a woman a foolyshe, and an euil fauered sight, let her by couering her head shew her selfe subiect to her husbande.

The mā is ẏ womans head. &c.

A man ought not to couer his head, for asmuche as he is the image and glory of God. But the woman is the glory of the man. For the manne is not of the woman but the woman of the man. Neither was the man created for the womans sake, but the womā for the mans sake. For this cause ought the woman to haue power on her head, for the angels sake. Neuertheles, neyther is the man without the woman, neither the woman without the man in the lord. For as the woman is of the man, euen so is the man by ẏ woman: but al of god.

The texte.

But

But yet so to do, beseemeth not the manne, whiche beareth the ymage of God, whiche is in suche sorte heade and gouernoure to the womanne, as Christe is to his churche, and muche more synce that by hym is sette foorthe goddes glorye, whiche shoulde not be couered. On the other syde, as the womanne is subiecte vnto her husbande, so is she apparayled to his honoure, agaynste whom, well maye she be coumpted reprochefull, yf she by vncoueryng her heade in open places, shewe her owne vnshamefastenesse, and as though she were free, refuse obedience to her husbande. And as Christ is honoured, yf the manne do hym seruice, and preache his glorie bare headed: so is the husbande honoured, yf his wife with reuerence, silence, and comelye apparel, shewe in her a sober obedience. But some one wyll saye: by what lawe is the womanne compelled to be subiecte to her husbande, and not cōtrarye the husbande to his wyfe? Because what tyme god fyrste made mankynde, the manne came not of the womanne, but contrarye the womanne of the manne. First was Adam made of earthe and by the spirite of god a soule was geuen him, and then shortely after was Eue taken furth of hys syde, as she were a certayne porcion of the manne and euen contrary to the commen course of nature, first was made that, whiche was more perfite, and than afterward was made the unperfiter. For that, that reason is in manne, the same in matrimonie is the husbād: and that, which is affectiō in the man, the same in matrimonie is the woman. Beside this, the man was not made for the womans sake, but the woman was made and geuen to the manne for his comforte, and for a helpe to bring furth issue by generacion: in whiche act, as the man is principall doer and fashioner, so is the womanne but the matter and sufferer. Nowe good reason is it, that to hym the preeminence shoulde be geuen, whiche was both first made, and onely made of God, and not to the womanne. And for asmuche as at the firste begynnyng of nature the husbande hath geuen vnto hym the tytle of preeminence, surelye the womanne oughte to acknowledge her conditiō, and not onely with a readynes to please, shewe her subieccion towarde hym, but also in reuerente behauour to hym.

Neyther was the mā created for the womās sake.

But as the shauen head declareth a libertie, so is the couerynge of the head a token of subieccion. But and yf any womanne bee so farre paste shame, that she regarde not the syght of menne, yet for Aungels sakes and theyr testimonie beyng also presente at your solemne meetynges, lette her heade be couered, and in so doyng, she acknowledgeth what doeth beseme her.

And yet speake I not this either to encourage the husbande to vse his wife as a vile drevell, because she is commaunded to obeye, or to discoumforte the wyfe, because she is subiecte to her husbande, synce bothe are in christian religion equall, besydes that oftetymes the husbande also needeth aswell his wyues healpe, as the wyfe her husbandes.

And albeit at the begynnyng womanne was made of manne, yet nowe neyther the wyfe bryngeth foorth chylde without the manne, nor the manne canne become a father withoute a womanne. And yet there is no cause, why anye person shoulde for this with hymselfe be eyther to muche pleased or grieued, synce it is the ordinaunce of god, whiche after suche sorte setteth all thinges in an order.

The texte. Judge in your selues, whether it be comely that a woman praye vnto God, bare headed. Doeth not nature it selfe teache you, that it is a shame for a manne, yf he haue long heare: and a prayse to a womanne, yf she haue long heare? For her heare is geuen to her to couer her withall. Yf any manne luste to striue, we haue no suche custome, neither the congregacions of God.

But to returne agayne to the mattier, wherwith I beganne, yf yet with so manye argumentes I sufficientlye proue not, howe vncomelye a thyng it is for a womanne openlye to praye bare headed, let euen euerie manne after his owne iudgemente and reason weyghe the mattier, for I thynke no manne is so verye a blockeheade that hathe loste the iudgemente of nature. Doeth not nature her selfe teache you that it is shame for a manne, to haue long heare lyke a womanne? And contrarie, that it is to a womanne a furniture to haue long heare? to whome of nature is gyuen a more thicke and more large growyng of heare, than to the manne, that she, whiche is subiecte to her husbande, mighte not at any tyme lacke a vayle. And this haue I shewed you, what I thynke more seemely. If anye in this mattier luste contencioustye to defende his opinion, lette hym take his pleasure, so that he knowe, that neither haue we any suche custome, nor other congregacions of god. Whether it for you be meete to swarue bothe from your Apostles rules and examples, and from the custome of other congregacions, bee ye iudges. Lesse hurte were it, yf ye in suche poyntes agreed, synce they bee but externe mattiers, nor make so muche to the furtheraunce of Gospellike godlynesse. But this I earnestlye require of you, and am offended, that ye kepe it not, beyng a thyng whiche I taught you.

The texte. This I warne you of, and commende not, that ye come not together after a better maner: but after a worse. For fyrst of all when ye come together in the congregacion, I heare that there is discencion among you: and I partely beleue it. For there muste be sectes among you that they whiche are perfect among you, myght be knowen.

Wheras in other thinges ye remember myne ordinaunces, I much commende you, but wheras in this poynte ye remember me not, wherin it were moste mete ye dyd, that commende I not: I taught you, that ye should quietly & orderly come together, without excesse, without strife, and with al equalitie, which specyally nourisheth cōcorde, so vsing your selues together, that euery man might returne to his house amēded. But now are ye come to such vnrulynes, that better were it not to come together at all, than after suche sorte to assemble, and that for many causes, for ye offende many wayes. Fyrste when ye come solemlye together, I heare saye, that there is dissencion among you, whiche truely is a thyng more shamefull, than I am glad to beleue, but yet vpon knowledge, that I haue of your condicions, I partelye beleue the reporte. It coulde not be auoyded, but that there would suche sectes ryse among you. Of whiche euill thyng yet this good groweth, that by the same it more playnly appeareth, whiche are throughly perfite, which, whyles other are in a confusion, and fyll theyr paunches, myldly and soberlye accordyng vnto the Apostles ordinaunces, and the olde custome of the churche, kepe this holy feaste, wherein we represent the laste souper of Christ with his disciples, rememberyng the league, whiche he made with vs, and for an exaumple of mutuall concorde of eche one of vs towarde another.

When ye come together therfore into one place, the Lordes supper cannot be eaten. For euery man begynneth afore to eate his owne supper. And one is hongry, and an other is dronken. Haue ye not houses to eate and drynke in? Despyse ye the congregacion of God, and shame them that haue not? What shall I saye vnto you? shall I prayse you? In this prayse I you not. That which I delivered vnto you, I receiued of the Lord. For the Lord Iesus thesame nyght, in whiche he was betrayed, toke breade: and whan he had geuen thankes, he brake it and sayed: Take ye and eate: this is my body, which is broken for you. This doe ye in the remembraunce of me. The texte.

But now is there creapt in amōg you a very vnsemely vsage, that as oft as ye come together, the Lordes souper semeth not to bee the great matter, that is in hand, suche as he made with his disciples, but rather some troublous clamorous feast, without equalitie, because eche mā riotously and gloutonously, not lokyng for other, begynneth afore to eate his owne souper. Wherupon it foloweth, that the poore man is hongry, either because he hath nothing to eate, or because he cummeth not in season, and the ryche man that hath begunne his souper, is full and drounken, by meanes whereof that spirituall feast is two maner of wayes dishonoured, both because through pryde of the ryche men the poore are disdayned, whom Christ disdaineth not, & also because the Lordes souper is with surfeting and excesse defiled. At this souper is represented the misterie of christian concorde, no bealy, nor gut matter, for whom prouision should haue been made priuately in mennes owne housen, and not in the open assembly. Yf ye delyted to fyll your paunches, haue ye not housen, wherin ye maye so doe out of syght? Despise ye so farfurth the open congregacion of christians, that in presence therof ye be not ashamed lyke glotons to vse your selfes, euen of purpose in the meane seasō goyng about to make the poore ones ashamed, whiche haue nothing to set at table, whyles ye openly setfurth your riottouse and costly fare? What shall I herein saye vnto you, ye Corinthians? Shall I prayse you? Certenly I would wyshe I had good cause so to doe, & for other thinges I much prayse you, but in this I cānot prayse you. These maners far square frō that souper of the lord, after whose example ye should among you kepe this holy feast. I maruayle, who they be that haue brought this euill custome amōg you: for I as an Apostle receyued of the Lord, that, which I also haue taught you, which is, ẏ our Lord Iesus thesame nyght, in which he was betrayed by his disciple, and taken, toke bread, & when he had geuē thankes to God, he brake the bread, and sayed: take, eate, this is my body, whiche is broken for you to be deuided among all. The thyng, whiche ye see me to doe, thesame doe ye herafter in the remembraunce of me. Note and marke here, all the disciples syt together at table with theyr maister: marke howe the table and meate was comon to all, not somuche as the traytour Iudas excluded from thesame, and one bread equally deuided among all. This dyd the Lorde with his disciples: and despise ye your brethren, and suche as are your felowes in religion?

After thesame maner also, he toke the cup, when supper was doen, saying: This cup is the newe testamente in my bloud. This doe as oft as ye drinke it in remembraunce of me. For as often as ye shall eate this bread, and drinke this cup, ye shall shew the Lordes death, tyll he come. Wherfore, whosoeuer shall eate of this breade, or drinke of the cup The texte.

of the Lorde vnworthely, shalbe gyltie of the body and bloud of the Lord. But let a man examen himselfe, and so let him eate of the bread, and drink of the cup. For he that eateth or drinketh vnworthely, eateth and drinketh his owne damnacion, because he maketh no difference of the Lordes body. For this cause many are weake and sycke among you, and many slepe.

After the same maner, when he had distribute the bread, he toke the cup also into his handes, when the supper was already done, saying: this cup is the newe testamente, through my bloud, as often as ye drinke hereof, doe it in remembraunce of me. In this supper then all dranke of one cup, and among you the ryche menne are dronke, and the poore are athurste. Christ would haue this feast to be kept among you in remembraunce of his death, and as a token of his euerlasting testamente, yet is it nowe kepte among you with ryot and dissencion. It is a misticall bread, whereof al men should in lyke sorte be partakers. As the cup also is holy indifferently apertaynyng to all, not prepared to apease mennes bodyly thruste, but to represente a secrete matter, leste ye myght forgette, with what pryce ye were from the synnes of your former lyfe redemed. As often therfore, as ye resorte together to eate of this breade, and to drinke of this cup, ye goe about no bealy matter, but mistically represent the death of the Lord Jesu, whose continuall remembraunce shall cause you to doe your duetyes, vntyll the tyme he retorne to iudge all the worlde. Therfore whosoeuer eateth of this bread, or drinketh of the Lordes cup otherwise than is worthy of Christ, haynously offendeth, as which hath otherwise vsed the body & bloud of the Lorde, than he commaunded it should be vsed: for as muche as a thing, whiche is moste full of misteries, ought with all purenesse and reuerence to be vsed, for auoydyng of whiche inconuenience, let euery man first trye and examen his conscience before. And vpon a through examinacion had, let hym then eate of that breade, and drinke of the cup. And let hym that vpon examinacion of hymselfe fyndeth an vnmetenesse, abstayne rather, and make sacrifice to his bealy at home. For albeit the body and bloud of the Lord be a healthfull thing, yet whosoeuer therof doeth eate or drinke vnworthily, the same turneth to his poyson and destruccion, because he without reuerence, and with an vnclensed conscience presumed to come vnto so great a misterie, without due consideracion had, with howe great reuerence the body of the Lorde ought to be receyued. When Christe shall come, then shall suche be punyshed for violating this misterie, albeit in the meane season some also for the same offence are presently punyshed, for of this cummeth it, that among you so many syckely persons are founde, vexed with sondrye feuers and diseases, yea and many dye before theyr tyme, all which punyshmentes are certayne begynnynges and threatnynges of the iudgemente to come.

Let a man examen hymselfe, & so let hym eate of the breade, and drinke of the cup.

The texte.

For if we had iudged our selues, we should not haue been iudged. But when we are iudged of the Lord, we are chastened, that we should not be damned with the world. Wherfore my brethren, when ye come together to eate, tarry one for an other. If any man honger, let hym eate at home, that ye come not together vnto condemnacion. Other thynges wyll I sette in order, when I come.

For yf before receyuing we had tryed and iudged our selfes, we should not so haue been iudged of the Lorde.

But yet better is it in the meane tyme to be iudged here, than in that dredfull daye to bee damned. For when we by goodes iudgement are here with temporall and lyght meanes punyshed, we are not utterly destroyed, but with punyshment chastised, leste we myght with synners hereafter bee damned for euer. Which thing I saye, because no manne shoulde flater hymselfe, yf upon unworthy abusyng of thys mistery, he neuerthelesse bee whole and sounde in bodye. Therfore my brethren, when you resorte to thys feaste, to thentent the same maye (as Christ gaue example) bee equall, tary one of you for another. That and yf among you any be so hungrye, that he can not for a tyme abstayne, let hym eate at home, and not at the misticall and common feast, lest that, whiche was for your weale ordayned, be an occasion of your damnacion. And this haue I nowe herof sufficiently spoken. As for other thinges to this belonging, I wyll sette in order, when I come.

The.xii.Chapter.

Concernyng spiritual thynges (brethren) I would not haue you ignoraūt: ye know that ye were Gentyles, and went your wayes unto dome ymages, euen as ye were led. Wherfore I declare unto you, that no man speakyng by the spirite of God, defyeth Iesus. Also no man can saye that Iesus is the Lord, but by the holy ghost. There are diuersities of gyftes, yet but one spirite. And there are differences of adminystracyons, and yet but one Lorde. And there are diuers maners of operacyons, & yet but one God whiche worketh all in all. The gyfte of the spirite is geuen to euery man, to edefye withall. For to one is geuen thorowe the spirite, the utteraunce of wysdom. To another is geuen the utteraunce of knowledge, by the same spirite. To another is geuen fayth by the same spirite. To another the gyftes of healyng by the same spirite. To another power to do myracles. To another prophecy. To another iudgemente to discerne spirites. To another dyuers tonges. To another the interpretacyon of tonges. But these al worketh euen the selfe same spirite, diuiding to euery man a seueral gyfte, euen as he will.

But now to speake some thyng concernyng the gyftes of the holy goste, (forasmuch as herein ye agre not wel neither) bretherne, I would haue you remember, how that ye once were gentiles, at whiche tyme, accordyng unto the superstition of your elders, as ye were lead to deade and dome images, so went ye furth and folowed. Then were ye lead with errour, but now are ye gouerned by the spirite of Christ. Now your former errour is not imputed unto you, so that this remaineth, that as at that tyme your custome and usage of lyfe was euen as badde as your deuylysh religion, so muste now the same bee upryght and godly, as your newe religion is trewe and holy, so that it appeare, that whatsoeuer is doen among you, the same seme to be doen by the motion of the holy goste. Whatsoeuer is sayed or soung to the glorye of Christe, that same cometh of his spirite. Wherfore I declare unto you, that no manne inspired with the spirite of god the father, defieth Iesus hys sonne. Nor can any manne with a true heart saye, that Iesus is the Lorde, but by the inspiracion of the holy ghoste. For all the goodnes therfore, that is in you, his fre beneuolēce ought ye to thanke, and to his glory it shoulde bee bestowed. And though all men haue one spirit in dede, yet are his giftes diuers, which he, as his pleasure is, diuersly gyueth to diuers menne. The use also and administracion of suche gyftes are in sondrye wyse bestowed, wheras the Lorde, whose gyftes they are, is but one.

yea and þ effect and operacion of the spirite in diuerse men diuersly worketh and gyueth lyfe, whereas yet there is of al men but one god, of whome the power and actiuitie of al thinges, howsoeuer they be wrought in men, haue theyr begynnynges. Al gyftes therfore are to be ascribed to god onely, whether they be high or lowe, and there is no cause why any man of them, should be proude. Another mannes gyfte is it, that he hathe, and whatsoeuer a man hath by the inspiracion of the holy gooste, that same is for the comon profite gyuen hym, to edifie with all, and not to be proude of it hymselfe only. For to some one is giuen through the spirite of god, wisdome, to gyue therewith sage and trustie counsell. Agayne another hath by the goodnes of the same spirite gyuen vnto hym, by vtteraunce of knowledge, and rules of good order, to helpe the comon weale. Another hath by the same spirite gyuen vnto hym a stronge confidence, whiche according to the Lordes promyse moueth, yea mountaines out of theyr places. Another hath by the same, the gyfte to cure diseases. Some there bee also, that haue a singular power to worke miracles. Some hath the gyfte of prophecie, therwith either to open thinges to come, or els other hydden mysteries. Another hathe gyuen vnto hym through wyttie iudgement to put difference betwixte the spirites in menne, whether they bee of god or not. Some haue the gyfte to speake diuerse languages, whiche is a meane, that greatly serueth towarde the knowledge of holy scriptures. Another hath geuen vnto hym, either by inspiracion, or by knowledge of secret learnyng, to expounde and declare that, which the other spoke. For it is not to be supposed, that whosoeuer knoweth a language, alwaye vnderstandeth the secrete meanynge therof. But for hauyng suche gyftes let no man either stande in his owne conceypte, synce that he hathe is gyuen hym by another, nor yet for lacke of them bee greued, forasmuche as the gyfte is by the holye gooste frelye gyuen hym, whiche beyng but one workemanne bestoweth all these gyftes, as diuerse and soundrye as they be, in soundrye persons, gyuynge euery manne, as his pleasure is: wyllyng that through mutuall charitie eche mannes gyftes shoulde be comon to other, to thentente, that thys varietie myght make a pleasaunt consent and comlynes, and not dissencion. And why shoulde it not so bee in the misticall bodie of Christe, as we se it is in a naturall bodye?

The texte. For as the body is one, and hath many membres, and all the membres of one bodye though they be many, yet are but one body, euen so is Christ. For by one spirite are we all baptysed, to make one bodye whether we be Iewes or Gentyles, whether we be bond or fre, and haue all droncke of one spirite. For the body, is not one member, but many. If the fote saye: I am not the hande, I am not of the body: is he therfore not of the body? And yf the eare saye: I am not the eye, I am not of the body: is he therfore not of the body? If al the body wer an eye, where wer thē the eare? If al were hearing, where wer the smelling? But now hath God set the membres euery one seuerally in the bodye as it hathe pleased hym. If they were al one member, where were the body? Now are there many membres, yet but one body: And the eye cannot saye vnto the hand: I haue no nede of the. Agayne, the heade cannot saye to the fete: I haue no nede of you.

For as, albeit euery mannes bodye bee one whole thinge, yet is it made of diuerse members framed together, but so yet, that one spirite geueth lyfe to all the members, of whome notwithstandinge euery one by hymselfe considered are many and diuers, yet is there of all made but one bodye: euen so woulde Christe haue it to bee in hys bodye the churche, wherof we bee, because all we hauyng equallye receyued baptisme are through the selfe same

one

one spirite framed into one bodye, whether we be Jewes or Grecians, bonde or fre, men or women, maried or single, hygh or lowe. And the same spirite haue we all receyued, not withstanding it haue in diuerse of vs diuerse operacions. Nor is our body made of one parte onely, but of manye and diuerse. Nowe and yf the foote abasyng it selfe saye, I am not the hande, I haue with the reste of the body nothyng to doe, is it therfore no parte of the body? Or yf the eare bewaylyng her condicion saye: I am not the iye, I haue with the reste of the body nothing to doe, is it therfore not of the body? The diuers placyng and vse is not to the member reprochful, but this varietie rather apertayneth to the welth of the whole body. And what office soeuer is geuen to any part, the same is geuen vnto it to helpe the whole body. The iye is a goodly parte of the body, but yf the whole body were an iye, where were thẽ the eares? Again if the whole body were an eare, where were the nose? God foreseing this, made ỹ body of dyuerse members, & gaue euery mẽber his proper place and office, not as they deserued, but as his pleasure was. Now yf thys multitude and diuersitie of mẽbers were al brought to one, for example, to a nose, or an iye, where were the harmonie and comlynes of the bodye become? But nowe so is it not, but wheras euery member seuerally differeth from other, yet by reasõ they haue but one soule, the same make but one body, so that one member cannot lothe an other, be it neuer so vile. For neither can the iye as a more excellent parte of the body, or as a more familiar instrument of the soule, say vnto the hande, as a more vile parte: I haue no nede of thy helpe. Nor yet can the head, albeit it be the palace of our soules, saye vnto the fete, as lowest partes: I care not for your seruice.

Yea, rather a great deale, those membres of the body, whiche seme to be more feble, are necessary. And vpon those membres of the body, whiche we thynke leaste honeste, put we more honestie on. And our vngoodly partes haue more bewtie on. For our honeste membres nede it not. But God hath so disposed the bodye, and hath geuen the more honour to that parte whiche lacked, leste there should be any stryfe in the body: but that the membres should indifferently care one for an other. And yf one membre suffre, all suffer with hym: if one membre be had in honour, all membres be gladde also. The texte.

So farre vnsemyng is it, that any membre of the body should be despised, that rather contrarie wyse, suche as seme imperfiter partes of the body, vpon them, as necessarie, haue we a speciall care: and suche, as in comon estimacion are thought partes of lesse honestie, to them outwardly we geue great honour: and suche as seme vngoodly, to them ioyne we some comly vesture, with our diligence recompensyng that, whiche elswyse semeth vnperfite, knowyng well, that by the vncomlynesse of any parte, the whole body is diswurshypped. For suche partes, as of themselfe are beautiful, nede none outward ornament, for example, neither our faces nor handes, when that yet our priuey partes must be couered with honest apparel. And for this cause hath God the creatour of all, so wondrefully tempered and disposed the whole body in a meruaylouse consent & agrement of so sondry partes, that to suche as semed to lacke some semelynes (albeit by nature no parte of the body is there vnsemely) by our diligence more honour should be adioyned, leste among the mẽbres selfe there myght dissenciõ rise, among whom none is there, whose vse is not necessarie, but rather that eche one should indifferently care for and

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defende other, leste yf whyles through dissencion eche of them pryuately fauoureth it selfe, the whole bodye and hys membres decaye and peryshe. But muche rather, yf to any membre anye commoditie or discommoditie chaunce, the reste thynke thesame to belong to themselfe: or if any membre bee greued, with thesame the rest also are greued: or if anye one certayne membre bee honoured, also the other be gladde and reioyce therof. Wyll ye not at leastwise by this example leaue your stryuing one with an other, you I say, whiche are by the spirite of Christe more surely ioyned in one, than the membres of one bodye are by the naturall spirite coupled to gether?

The texte. Ye are the body of Christ, & membres one of an other. And God hath also ordeyned in the congregacion, first Apostles, secondarily Prophetes, thyrdly teachers, then, them that doe myracles: after that, the gyftes of healyng, helpers, gouerners, diuersitie of tonges. Are all Apostles? Are all Prophetes? Are all teachers? Are all doers of myracles? Haue al the gyftes of healyng? Doe all speake with tonges? Doe all interprete? Couete after the beste gyftes. And yet shewe I vnto you a more excellente waye.

Howe is it that nature can doe more, than grace? Are ye not the bodye of Christ, or at the leaste some parte of his members? whom he hath after suche sorte placed in his bodye, whiche is the churche, that he hath geuen euery of them a conuenient degree and office. And in the firste and chiefe place hath he ordayned Apostles, whiche beyng as stuardes of the grace of the gospell execute here Christes office. Secondarely Prophetes, eyther to shewe thinges to come, or els to declare secret thinges. Thyrdly teachers, whiche beeing indued wyth learnyng and rules of good order, maye bestowe that they haue, for the common profite. Fourthly such as worke miracles to kepe vnder and subdue the power of deuyls, and to auaunce with them the name and glory of Christe. Fyftly suche as can heale diseases. And after them suche as can with theyr autoritie and counsel help other, that are in trouble, & through a singuler discreacion kepe the multitude in obediẽce. And laste of al such as by knowledge of the tõgues may be to other profitable. This varietie doth not only encourage, but also cõpell you to mutual loue & concord, forasmuch as eche one of you hath nede of others helpe. Are al Apostles? are al Prophetes? are al teachers? are all workers of myracles? haue all men the gyft of healing? doe all men speake diuerse languages? haue all men the gyft to expounde? No not so, but euery mã hath his owne proper gyft. No man must be disdayned, but yet must euery man endeuour to be endewed with such gyftes as among these are chiefe, and so styll encrease to such, as are better. For it is not to be supposed, that euery man hath his gyfte so geuen vnto him, that he is without hope to receiue better. And leste ye growe to arrogant of thẽ, I say vnto you, they are the gyftes of the spirite, but yet is the holy spirite of God wont with our endeuour & prayers to be prouoked both to geue his gyftes, and to encrease & mayntaine thẽ. Excellent gyftes are these, which I haue nowe rehearsed, but suche, as may be in vngodly men. But I wil shewe you a more excellent waie, than al these, wherunto euery man must specially endeuour, synce that without it nothyng auayle these gyftes, whiche we haue spoken of, and whiche ye yet in suche sorte folowe, as though there were none other.

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¶ The .xiii. Chapter.

Though I speake with the tongues of men and of Angels, and haue no loue, I am euen as soundyng brasse: or as a tynklyng cymball. And though I could prophecy, and vnderstode all secretes, and all knowledge: ye, yf I haue all fayth, so that I can moue mountaynes out of theyr places, and yet haue no loue, I am nothyng. And though I bestowe all my goodes to fede the poore, and though I geue my body euen that I burned, and yet haue no loue, it profyteth me nothyng. The texte.

A hygh gyft is it to speake with tonges, for whiche ye specially please your selfe. But though I speake with all tonges, not of mē only, (but to encrease the matter) also with the tonge of Angels, and haue not a feruent desyre to doe for my neyghbour, & to bestowe the gyft of God to the profite of all men: as vnprofitable shall I bee, as brasse, that with his vayne sounde breaketh the ayer, or as a cymball, that with his vnprofitable tinklyng troubleth the eares. Yea & if I haue also a more excellent gyft than this, for example, the gyft of prophecie, wherby I know all the secrete senses of the scriptures of God, (if somuch haue chaunced to any one man to vnderstand al) yea if therwith be ioyned a perfite knowledge of all learnynges, & haue finally so strong a fayth, that I could with the same moue euen mountaynes out of their places, & lacke charitie, in vayne haue I all the other, forasmuch as they profite no body. Yf I haue so great a gyft to helpe other, ẏ what substance soeuer I haue, I would be content to bestow it al together for the reliefe of the poore, yea if for ẏ ayde of such as are oppressed I would put my body in al ieopardy, yea euen to be burned, & yet (yf it may possybly be) lacke charitie, ẏ is to say, a mynde desirouse euen freely to doe wel to other, of all my other gyftes haue I none aduauntage. By charitie only are we taught, how we should vse other giftes, which to haue is for a mā but vayne, if he cannot vse them. Other gyftes are sometime defaced with ambicion, sometime wt malyce, & sometime with dissencion, from al which infeccions farre is charitie. Eche other gyft hath his owne peculiar cōmoditie, but charitie can neither be corrupted, and her vse is moste commen.

Loue suffereth long, and is courteous. Loue enuyeth not. Loue doth not frowardly, swelleth not, dealeth not dishonestly, seketh not her owne, is not prouoked to anger, thinketh no euill, reioyseth not in iniquitie: but reioyseth in the trueth, suffreth al thinges, beleueth all thinges, hopeth all thinges, endureth all thinges. Though that prophecyinges fayle, either tonges cease, or knowledge vanyshe awaye, yet loue falleth neuer awaye. The texte.

Charitie is mylde to suffer wronges, and also for this present lyfe commodiouse & courteouse. Charitie enuieth no man, but asmuch as she hath, bestoweth vpon other: Not euill tounged, but pleasing euery manne: not swelling, but lowly humblyng herselfe to other, nor thinketh any thing vnsemely for her, so that she maye doe good: nor seketh her owne priuate lucre, nor is thorough iniurye prouoked to reuenge: and so farre from doyng wrong for wrong, that she not somuche as myndeth to be reuenged: so farre from doyng wrong herselfe, that she cannot in other abyde it: but rather reioyseth she in pure and godly maners, and of a readie desyre to doe good suffereth all thynges, be they neuer so paynfull:

so farre from conceyuing any euyll suspicion in any other, that he beleueth all thynges, and despaireth lyghtly of no man, but through a sure trust of amendemente stedfastly continewethe in hope. And to be briefe, charitie neuer fayleth, so farre that after this life, when one manne shal haue no nede of an others seruice, yet shall charitable loue of myndes abyde styll, and neuer cease. And in what gyft soeuer for this time a manne encreaseth, charitie is neuer awaye, but is a perpetuall gyft, spread generally through the whole lyfe and state of christian menne: though it chaunce prophecying to fayle, or tounges to cease, or knowledge to be abolished by excesse of more ample knowledge.

The texte For our knowledge is vnperfecte, and our prophecying is vnperfecte. But whan that whiche is perfecte, is come, then that whiche is vnperfecte, shalbe doen awaye. When I was a chylde, I spake as a chylde, I vnderstoode as a chylde, I imagined as a chylde. But assone as I was a manne, I putte awaye chyldyshnes. Nowe we see in a glasse, euen in a darke speakyng: but then shall we see face to face. Nowe I knowe vnperfectly: but then shall I knowe euen as I am knowen. Nowe abydeth fayth, hope, and loue, euen these three: but the chiefe of these is loue.

For that, whiche we of these thynges as yet possesse, is vnperfite, so that neyther our knowledge, neyther vnderstanding of misteries through prophecie, is yet ful and perfite. But when that is come, which is perfite, that which is nowe but halfe perfite, shall after a sorte be abolyshed. Euen as it is in nature, so hath christian religion her degrees, ages, and increase of ages. When I was a chylde, I spake as a chylde, I vnderstode as a chylde, and imagined as a chylde: but assone as I became a manne, I cast awaye chyldishnes, then wholy applying my minde to such thinges, as are better, vntill that by lytle and lytle I attayne to the beste: whereto though I in this present lyfe come not, yet must I here doe my endeuour that I may haue it in the lyfe to come. A small porciō is it of God, which we now by these gyftes vnderstande, and that not very clerely neyther, but as it were in the glasse of fayth we see but euen shadowes of heuenly thinges, and by scriptures, as it were in a darke speakyng, we haue of the will of God, a coniecture. But when the hygh perfeccion shall come, then shall we behold the trueth selfe openly. Now for this time know I God, but euen vnperfectly: then shall I being present know him presently, euen as I am knowē of him. For to be knowen of him, is to be beloued of him, and the more beloued any man is of God, so much more fully & throughly shal he enioy the pleasure of that vnspeakable knowledge. And albeit for this presēt time other giftes cease as vnprofitable & not necessary, by reason that the doctrine of fayth is sufficiently establyshed, for whose enlarging & settling they serued, yet in the meane time abide the giftes of faith, hope, and charitie. Fayth wherwith we see a farre of the immortall lyfe to come: hope, by the which we trust to be partakers therof: and charitie, whereby we both loue God agayne, who hath so muche doen for vs, and our neighbour also for Gods sake. These thre gyftes excell al other, but yet among these is charitie chiefe, whom we ought eyther to thanke for our hope and faith, or at leastwise without whom these are not to saluacion effectuall.

The.xiiii.Chapter.

Laboure for loue, and couete spirituall gyftes: but moste chiefely that ye maye prophecye. For he that speaketh with the tongue, speaketh not vnto menne: but vnto God. For no manne heareth hym. Howbeit in the spirite he speaketh mysteries. But he that prophecyeth, speaketh vnto menne, for theyr edifying, for theyr exhortacion, and for theyr comforte. He that speaketh with the tongue, profiteth hymselfe: he that prophecyeth, edifieth the congregacion. I woulde that ye all spake with tongues: but rather that ye prophecyed. The texte.

BUt these thynges, which we haue honourably rehearsed of the excellencie of charitie, make not to this purpose, either to shewe that other gyftes are to be despysed or disdayned: but rather to teache, that ye shoulde in suche sorte laboure for charitie, that ye yet neuerthelesse haue in reuerence and beare a fauour vnto the gyfte of diuersitie in languages, and the gyfte also of interpretacion of the worde, moste of al yet endeuouryng to that of bothe, whiche is more profitable: that is to wete, to prophecie, declaryng the spirituall sense to the wealthe of the hearers. For he that doeth but speake with a tongue, speakethe not to men, to whome with his voyce he doeth no good, but speaketh to god, whome he prayseth with wordes not vnderstande. For as touchyng the edifying of other, yf he be not vnderstande, what maketh it mattier, whether he holde his peace or speake. Thesame manne as inspired with the spirite of god vttereth misteries, whiche, put case hymselfe vnderstande, yet he besto weth thesame vpon no bodye: and put the case he doe good, yet he dooeth good, but to hymselfe onelye. In vayne therfore speaketh he in the congregacion, whome no manne heareth, and hym heareth not a manne whome he vnderstandeth not: and besyde this, the spirituall worde of god is not vnderstanden, vnlesse a manne perceyue the priuey and misticall sence, which the heauenly spirite of God mente by thesame wordes, whiche thyng no manne canne doe, but by the speciall gyfte of the spirite. Contrarie, he that doeth the office of a prophete speaketh not onelye to God, but also to menne, by dyuerse and sondrye wayes profityng them, whiles he bothe prouoketh euell lyuers to amendmente, and suche as are slouthful to diligence, and stireth vp and comforteth them, that are faynte hearted. Marke, howe great difference there is betwixte one gift and another. He that speaketh but with tongues, profiteth onely hymselfe. But he, that by the gifte of prophecie expoundeth the misteries of scripture, edifyeth the whole congregacion.

He that prophecieth speaketh vnto men for theyr edifying.

Nowe then euerye good thyng the more common it is the better it is. To rehearse agayne therfore that, whiche I before sayed, leste ye myghte paraduenture disdayne the gifte of tongues, I tell you, that it is of it selfe a great thyng, and a gyfte of the holye ghoste, and woulde wyshe, that

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all ye spake with tongues, yf it so seeme good, but yet woulde I rather wishe that ye excelled in the other, whiche is more perfite.

The texte. For greater is he that propheyeth, then he that speaketh with tongues, excepte he expounde it: that the congregacion maye haue edifying. Nowe brethren, yf I come vnto you speakyng with tongues: what shall I profite you, excepte I speake to you other by reuelacion or by knowledge, or by prophecying, or by doctrine? Moreouer, when thynges without lyfe geue sounde (whether it be a pype or an harpe) excepte they make a distinccion in the soundes, howe shall it be knowen what is pyped or harped? For yf the trompe geue an vncertayne voyce, who shall prepare hymselfe to the warre? Euen so lykewyse when ye speake with tongues, excepte ye speake wordes that haue sygnificacion, how shal it bee vnderstande what is spoken? For ye shall but speake in the ayer. Many kyndes of voyces are in the worlde, and none of them are without signification. If I knowe not what the voyce meaneth, I shalbe vnto hym that speaketh, an alient: and he that speaketh, shalbe an alient vnto me. Euen so ye (for asmuche as ye couete spiritual giftes) seke that ye maye excell, vnto the edifying of the congregacion. Wherfore, let hym that speaketh with tonges praye, that he maye interprete also. For yf I praye with tongue, my spyrite prayeth: but my vnderstandyng doeth no good. What is it then? I will praie with the spirite, and wyll praye with the vnderstandyng. I wyll syng with the spirite, and wyll syng with the vnderstandyng. For els, when thou blessest with the spirite, howe shall he that occupyeth the roume of the vnlearned, saye Amen, at thy geuyng of thankes, seyng he vnderstandeth not what thou sayest? Thou verely geuest thankes wel, but the other is not edifyed. I thanke my god that I speake with tongues more then ye all, yet had I leuer in the congregacion to speake fyue wordes with my vnderstandyng to the informacion of other, rather then ten thousande wordes with the tongue.

More excellent is he that prophecieth, than is he, which with a language vttereth holye wordes, but suche as no man vnderstandeth, excepte peraduenture he that fyrste spake with tongues, straight expounde, what he sayd, that the people maye yet thereby take some profite, and be edified. For in dede some there be, whiche not somuche as throughly vnderstande themself, what they sounded with theyr tongue. Of wordes vnderstanden some fruite maye be taken, yf ye other wyse thynke, conceyue and imagyne, that I nowe fyrste came to you, and coulde do nothyng, but speake with languages: what good shall I do you, onles I so speake, that after I declare vnto you the misterye that I spake, by the gyfte of reuelacion, or els by the gyfte of knowledge eloquently intreat of such thinges, as apertayne to the knowledge of faythe, or by the gyfte of prophecie open vnto you hydden misteries, or by the gyfte of learnyng, teach you some such poyntes, as belong to good maners. Moreouer, euen thynges, that haue no lyfe, as a pype or a harpe, whiche are made and prepared for nothing els, but to make a sounde, yet except the same make a certayne distinction in theyr soundes, and by conuenient measures and harmony expresse either the argumēt or dittie of the song, or els the purpose, wherunto the songe moueth: that is to saye, yf these instrumentes doe nothyng, but gyue a sounde, what profite or pleasure shall the hearer take, synce he can not discerne, what is played with the pype or harpe, whether it be merye or sadde? Or yf the trumpet make an vncertayne voyce, not puttyng difference in the veray sounde, whether it woulde haue men to begynne battayle, or to retreyte backe, what auaileth it with a trumpet to make suche a noyse, synce the souldiar knoweth not, whereunto he is called? And euen lykewyse, vnles ye speakyng with tongues vtter suche wordes, as represente some certayne and knowen matter to the hearers, ye shall speake in vayne, synce that, whiche is sayed of you, cannot be vnderstandē, by meane wherof the speakers wordes shall not enter into the hertes

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of the hearers, but shall with theyr vayne noyse onely fyll the ayer. Manye and diuerse kyndes of tongues are there in the worlde, of whiche euerye one hathe his signification and voyce. The voyce maye of al men be hearde, but yf there be to the voyce nothing els adioined, in vayne shal one of vs speake to another. For albeit eche of vs pronounce our languages well, yet because neither vnderstandeth other, it chaunceth, that bothe I, whiche speake Greke, seme an aliante to hym that is of Afrike, and he agayne an aliante to me, being ignoraunt of the Afrike language. Wherfore synce ye people of Corinthe of youre owne accorde folowe, and muche esteeme the gifte of the tongues, by mine aduise ye shall applye your selues to the obtaynyng of hygher matters that ye to the whole congregacion maye become profitable. Whoso therfore hathe the gifte of languages, let suche one with prayer desyre of god, that he maye also receyue the gyfte of interpretacion. Elswyse, yf I praye with a tongue vnknowen to the people, for an exaumple, among the Grecians with the language of the Persiãs, or yf I speake a language, aswell vnknowen vnto my selfe, as to other, (as some are wont to do, which delyghte to sing a song in a straunge tongue, learned by them withoute booke, whiche they vnderstande not themselues) in suche case in dede my spirite and breathe vttereth wordes of praier, but my soule is without fruit, synce I lytle or nothyng profite my selfe therebye, and am also paynefull to other, and not onely vnprofitable, but also to be laughed at. What muste I do then? I wyll, when tyme and place require, praye with my voyce, but not therewith onely contented, I will praye with hearte and mynde, and with the instrumentes of my voyce syng oute the prayses of God, but not so contented neyther, I wyll syng with myne hearte and vnderstandyng, adioyning therto the knowledge of the tongue. For if thou expresse and syng furth the prayses of God with a language, whiche no manne knoweth, howe shall the vnlearned, whiche aunswereth in steade of the people, make aunswere with the vsed woorde, Amen, when thou haste ended thy prayer of thankes? For by puttyng therto this woorde at the ende, that is confirmed, whiche was spoken before in prayers or Hymnes. For as ye knowe, this pageante, (as a manne maye call it) hathe diuers partes, so that the learned begynne, the vnlearned and confuse multitude approuyng that, whiche was sayed, with one voyce aunswere Amen. And howe shall any manne make suche aunswere, yf he knowe not, what thou sayest. For notwithstandyng that thou sayest, bee a holy thyng, and for thy selfe paraduenture good, yet in the meane season the people become nothing better, whiche is for that purpose resorted together, that by the hearyng of suche as are learned, they maye be the better, learnyng in the open place, how they shoulde lyue at home. But leste anye thinke me, as one ignoraunte of the tongues, not to fauour that gifte, as the common sorte of men vseth muche to auaunce and prayse suche poyntes, wherein themselues are skylfull, and to despise and dispraise suche thinges, as they knowe not, I geue thankes to God, that in the gifte of tongues I go beyonde all you, whiche for this knowledge moste stande in your owne conceites. For no kynde of language is there vsed among you, whiche I cannot bothe speake and vnderstande. And therfore whereas I more highly esteme the gifte of interpretacion, thã

Let hym that speaketh with tõgue, pray that he may interprete also.

the gifte of tongues, it is a profe that I do it not of malice, but of an vpright iudgement, coumptyng the gifte of tongues a gyfte rather to be vsed in priuate places, than in open assemblies. For in the churche and assemblye of sayntes, rather had I speake foure or fyue wordes, that I fyrste vnderstandyng what I saye my selfe, maye afterwarde cause, that other lykewise vnderstande me, than in suche sorte to speake ten thousande wordes, as no man els vnderstandeth, nor parauenture my selfe neyther.

The texte. Brethren, be not ye chyldren in wytte. Howbeit, as concernynge maliciousnes be chyldren: but in wytte be perfecte. In the lawe it is wrytten: with soundry tongues and with soundry lyppes will I speake vnto thys people, and yet for all that, wyl they not heare me, sayth the Lorde. Wherfore tonges are for a sygne, not to them that beleue, but to them that beleue not. Contrarywyse, prophecying serueth not for them that beleue not: but for them which beleue. If therfore when all the congregacion is come together and al speake with tonges, there come in they that are vnlearned, or they which beleue not: wyll they not say, that ye are out of your wyttes? But and yf all prophecye, and there come in one that beleueth not, or one vnlearned, he is rebuked of al men, and is iudged of euery man, and so are the secretes of his hert opened, and so falleth he downe on his face, and worshyppeth God, and sayeth, that God is in you of a trueth.

Therfore brethren, synce (as I before sayed) godly lyfe hath, as it were, certayne ages and increases, endeuour your selues to growe vp from lower to higher giftes, that ye seme not alwayes chyldren. Certayne gyftes are there, meete for suche, as haue lately begunne to professe Christe: and certayne other are there, meete for them, whiche are in this religion more growen vp. Touching simple and hurtles manners, brethren I would ye continued chyldren styll, but in spirituall gyftes, I woulde ye wente alwayes forwarde, vntyll ye come to the highest. Nor thinke it nowe sufficiente for you to hurte no man, but labour muste ye beyng nowe ful rype, to be able to do good and to helpe all menne. It is the manner of chyldren to wonder at small thynges, and for trifles muche to please themselfe, but yet in processe of tyme they despise suche toyes, as they before were proude of, and laboure to obtayne greater thynges. And so lykewise hath christian fayth her beginnynges, wherein it is vnsemely for a manne to spende all his lyfe. That this is so, long synce testified god hymselfe, this wyse speakyng by the mouthe of his prophete Esai: with sundrye tongues and sundrye lyppes wyll I speake vnto this people, and yet for all that, they wyll not heare me. The gyfte of tongues therfore was geuen by god for the auauncyng and furtheraunce of the primatiue churche, that by this myracle vnbeleuers mighte be prouoked to beleue, whereas to suche, as beleue already, it is vnprofitable.

Prophecy serueth not for them that beleue not, but for them which beleue.

But contrarywise the gifte of prophecie not onely serueth for vnbeleuers to make thẽ amende theyr lyues, but profiteth also the faythful, that they maye daylye in theyr fayth become more stronge, and euery daye better in lyuyng. Besyde this, howe lytle profite the vse of languages hathe, euerye manne maye well see, by that the same dothe somtyme hurte and offende. For conceyue nowe, that the whole congregacion were comen together, and that euery manne spoke with diuerse tongues, being suche as are vnknowen: for example, yf one speake Hebrue, another Latin, and the third Greke, and yf in the meane season some such enter into your congregacion, as are christiã menne or els vnbeleuers, ignoraunte yet of the tongues, will not these, when they shall heare suche a confuse sounde of diuerse languages,

and vnderstande none, saye, that ye lyke mad and frantike men so fondely behaue your selues? Contrarywyse yf by the gyft of prophecie one teache, an other geue counsell, one exhorte, and an other comforte, and in the meane season some vnlearned straunger enter into your companye, or els an vnbeleuer, whiche both vnderstandeth, what ye saye, and is lykewise vnderstanden, doeth not suche one, whyles he knowledgeth in you perfite christianitie, both in himselfe condemne his owne supersticion, and abhorre his owne diuelische maners in comparison of your godlynes, and playnly seeth his owne conscience, whyles he by you heareth the ryght rule of true religion? from which he seeth himselfe vntyll that tyme farre swarued, fynding himselfe in suche faultes gyltie, as ye in woorde reproue and detest. By meane wherof this will finally ensue, that he beyng chaunged into a newe man, and repenting himselfe, wil fall downe flat vpon the grounde, acknowledging & openly testifying, that ye are vndoubtedly inspired with the holy gost, nor speake lyke madde men whiche beyng with a diuelische furie possessed powre out woordes, whiche neyther themselfes vnderstand nor other, vttring a sounde, no man woteth what.

Howe is it then brethren? As ofte as ye come together, euery one of you hath a song, hath a doctryne, hath a tonge, hath a reuelacion, hath an interpretació. Let al thinges be doen vnto edifying. If any man speake with tonge, let it be by two or at the moste by thre, and that by course, and let an other interprete it. But if there be no interpreter, let hym kepe sylence in the congregació, and let him speake to himselfe and to God. Let the Prophetes speake two or thre, and let the other iudge. If any reuelacion be made to an other that sitteth by, let the first hold his peace. For ye may al prophecie one by one, that al may learne, and that all maye haue comforte. And the spyrites of the Prophetes are in the power of the Prophetes. For God is not causer of stryfe, but of peace: as (I teache) in all congregacions of the sainctes. Let your wemen kepe sylence in the congregacions: For it is not permitted vnto them to speake: but to be vnder obedience, as sayeth the lawe. If they wil learne any thing, let them aske theyr husbandes at home. For it is a shame for wemen to speake in the congregacion. The texte.

What then must ye doe brethren? As ofte as ye resorte to the comen assembly, eche of you bringeth his gyft with him: one hath a spirituall song to prayse God with all, an other hath doctrine to instructe mennes lyues with, one hath the gyft of reuelacion, to declare the hydden & darke secretes in holy scriptures, an other hath and is indued with the gyfte of tonges. Disdayne none of these gyftes, but let all in the congregacions be bestowed for the comon weale of the whole numbre, but yet so, that it be done without disturbaúce and confusion. And let them also, which are endued with the gyftes of tonges, haue theyr time & place, but so yet, that at one time nomore but only two speake, or at the moste thre, and yet not they together neither, but by course, nor let them speake only, but se, that there be one present, to declare to the people what they sayed. One interpreter is sufficient for two or thre of them, that haue the gyft of tonges, because it is not necessarie, that many woordes be spoken in languages. Yf there lacke a kunnyng interpreter of the tonges, it is not nedefull, that he should speake in the cógregació: if he haue nothing, but the knowledge of the tonges, let him vse his gift, but in priuate places, and there prayse God, and edifie hymselfe, because that in the congregacion the comon busynesse is in hande. Lykewise let not all the Prophetes speake, but only two or thre, and that by course, but some suche would I to be present,

 whiche

whiche haue the gyft to discerne the spirite of Prophetes, whether it be
true or not, whiche can disproue the same, yf ought be sayed, that is vn-
mete and vnbesemyng the spirite of Christ. But now if whyles one spea-
keth, he that sytteth by, begynne as one inspired by God in the meane time
to speake, leste there myght be a confusion of voyces, let the first hold his
peace. For then it appeareth, that the doubte is opened to the one, whiche
the other sought for, synce that by inspiració and mouing of the holy gost
he letted the first to speake. And if ye this doe, none impediment is there,
but all may prophecie, so that it be doen, by course, and eche one in spea-
king geue place to other, that euery man may haue more fruite of know-
ledge, whyles euery Prophete sheweth, where with God hath inspired
hym, that all may enioy and receyue more plentifull comforte, whyles e-
uery one vpon the common weale bestoweth that, which by the spirite of
Christe is geuen vnto him. Nor lay for your excuse, that suche as are in-
spired with the holy gost are not theyr owne men, no more then we see ra-
uished men to be. But thinke it muche otherwyse in madde men, than in
suche as haue receyued the spirite of Christe, whiche in suche sorte rauy-
sheth the minde, that a man is nethlesse his owne man, whether the matter
require a man to speake or to holde his peace. Sober is this inspiracion,
and nothing els, but an enforcemente of a mannes godly mynde to suche
For God is no causer of strife, but of peace. things, as make to Gods glory. This spirite should somuche the more
serue vnto the common quietnes, and so muche be further from contenci-
on, because the same commeth of God, whiche is the author of peace, and
not of confusion and sedicion. And synce this is in all congregacions of
christian men obserued and kept, mete is it also, that it be kept in your me-
tynges, yf ye wyll haue men to thinke them good, leste ye be thought to
swarue from other in customes, from whom ye dissente not in religion.

And for this cause lette your wemen in solemne assemblyes holde theyr
peace, leste yf, (as that kynde is to muche geuen to babling) there aryse an
vncomly confusion. For wemen are not authorized, to preache abrode, as
chiefe doers of matters, but commaunded to be obedient vnto theyr hus-
bandes. For in Genesis this speaketh God vnto the woman: thou shalt
attend vpon thy husbandes will and he shall beare rule ouer the. Let we-
men knowledge this lawe, not only by coueryng theyr heades, but also
with silence, wherwith womanhead is moste commended. Some wyll
saye, doest thou so farfurth forbid women to speake, that thou wylt not
suffer them for theyr learnyng to aske a question? Utterly I forbid them
in open places to speake, but yf there be any thing, which they vnderstand
not sufficiently, and are desyrouse to knowe it, let them aske of theyr hus-
husbandes at home. So shall they neyther be defrauded of teaching, nor
doe any thing vnsemely. For surely an vnsemely syght is it to see a woman
speake in the christian congregacion, namely synce so to doe is coumpted a
foule thing euen among the paynims. What meaneth this, ye Corinthiãs,
that ye should be greued to kepe that custome, whiche is of al other kept?

The texte. Sprong the woorde of God from you? Either came it vnto you only? If any man thinke
himselfe to be a Prophete, either spirituall, let him knowe what thynges I wryte vnto
you. For they are the commaundementes of the Lorde. But and if any man be ignoraunt,
let him be ignoraunt. Wherfore brethren, couete to prophecye, and forbydde not to speake
with tonges. Let all thynges be doen honestly and in order, (among you.)

Came

Came the gospell fyrste from you, that other muste be compelled to kepe your customes: or is the gospell come only to you? yf ye neither be the fyrste, that receaued the gospel, nor the onely menne that professe it, why disdayne ye to frame your selfes after the customes of other? And yf anye among you be a prophete, or seme otherwyse indued with spiritual gyftes, let hym be assured, that suche thynges, as I wryte unto you, are no commaundementes of myne, but the Lordes. But yf any manne through contencion so use hym selfe, as though he were ignoraunte, despising these thinges, as though they were but mannes rules, let suche one at his owne peryll be ignoraunt, surely god wyll lykewyse be ignoraunt of hym and refuse hym. I wyll not striue with you in this matter, but thinke this sufficient for my parte, that I haue giuē you warnyng. To finishe therfore this matter, labour brethren, to haue the gyfte of prophecie, being a gyfte of muche more excellency, but so, that in the meane season such be not restrayned to speake with tounges, which haue no gyfte els, so that all thynges bee done comly and in an order, as I haue tolde you, leste by the contrary any dishonesty or trouble chaunce.

The.xv.Chapter.

Brethren, as perteynyng to the Gospell which I preached unto you, which ye haue also accepted, and in the which ye continue, by the which also ye are saued: I do you to wyt, after what maner I preached unto you, yf ye kepe it, except ye haue beleued in vayne. The texte.

BUt now because I heare say brethren, that some of you doubte of the rysynge agayne of the deade, of suche I meane, as through a pride in worldly knowledge styll remaynyng in them cannot yet herein bee persuaded, touchyng this article I neede to teache you no newe thynge but onely call to your remembraunce, the gospell, whiche I fyrste taught you, and which ye once receaued, wherein hetherto ye continewe, and by meane wherof ye obtayne saluacion: insomuche, that it is bothe for me superfluous to teache you the same agayne, whiche I once wel taught you, & for you also lytle honestie, inconstantly to fal backe from that, whiche ye once fauoured, speacially ye synce ye haue experience, that my preaching of the gospel is a doctrine effectuall to saluacion. Now is this poynte, to beleue the resurrection of the dead, the chiefeste parte of the doctrine, of the gospell. Wherein ye ought so to be assured, that ye therof doubte not, onles ye haue gyuen credence thereto in vayne, as god forbid ye shoulde. For what auayled it to fauer and embrace the gospell yf ye denie the principall parte of the same, that is to wete, that the deade shall lyue agayne?

For fyrst of al I delyuered unto you, that which I receaued: how that Christ died for our synnes, agreing to the scriptures: And that he was buried, & that he arose againe the thyrd day according to the scriptures: & that he was sene of Cephas, then of the twelue. After that was he sene of mo then fyue hundred brethren at once of which many remayne unto this day, & many are fallen aslepe. After that appered he to James, then to al the Apostles. The texte.

Me thinketh ye should chiefly remember that thing which I fyrst taught you by mouth, and nowe reherse unto you the same by wrytinge, being such also, as ye once receaued: which is, that the Lorde Jesus Christe dyed, and by hys deathe deliuered us from synne, makyng a mendes for our offences as the scriptures many hundred yeares before sayed shoulde bee, that he,

should lyke a lambe, bee led to the slaughter, that through hys strypes he might heale our synnes, and by his death vpō the crosse raigne and suppresse the tyranny of the deuill. Besyde thys ye muste also beleue, that he not only verely dyed for you, but was also buried, and the thyrd daye rose agayne, which also was long before prophecied, in the darke sayinges of prophetes, to thentent ye should the better beleue, when that is done in dede, whiche god by holy men promised should be. For this speaketh Osee: after two dayes, and the thyrd day will we ryse againe, and lyue in the syght of hym. Againe, Dauid thys wyse speaketh: thou shalt not leaue my soule in hell. And because ye should more stedfastly beleue, besyde thys I taught you also, howe after that he was rysen agayne, he shewed hym selfe playnly and euedentlye to many, fyrst to Cephas, then to the twelue, after that was he sene of more, than fyue hundred brethren gathered al together. And lest any might doubt of the trewth of this history, of all thys noumber many are alyue euen vntyll thys daye, and some are dede. After this was he sene of James, whiche was called brother of the Lord, and was fyrste byshope of Hierusalem. Then was he sene of all the disciples, not only of the twelue, whiche were fyrste called apostles, whiche name was after deriued into many.

The texte. And laste of all he was sene of me: as of one that was borne out of due tyme. For I am the leaste of the Apostles, which am not worthy to be called an Apostle, because I persecuted the congregacion of God. But by the grace of God, I am that I am. And hys grace whiche is in me, was not in vayne: but I laboured more abundauntly then they all: yet not I: but the grace of God which is with me. Therfore, whither it were I or they, so we preache, and so haue ye beleued.

And last of al was he sene of me, as of an vnseasonable borne apostle, which after the full tyme was at the laste, lyke an vnperfite chyld, rather caste, than wel borne. I complaine not, because I laste sawe the Lord, but coumpte it a greate matier, that I deserued to se hym. For I am the leaste of the apostles and vnworthie to be called an apostle, because I persecuted the churche of god, whome the apostles stablysh. Unworthy therfore was I euen asmuche as at laste to be chosen into the felowshype of thapostles, but the fre goodnes of god vouchsaued to gyue me this honoure, notwithstandyng I deserued it not, so that what soeuer I am, al is of hys goodnes, and not of my deseruynge. And I suffered not hys grace in me to be either idle or baraine. For albeit in order of time I be laste, yet in preaching of the gospel am I not behynde thē, but haue laboured more, than any other of the apostles, which I saye, leste for thys any myght lesse esteme myne authoritie, because I was laste chosen to bee an apostle. Howebeit this labor of myne, I vouche not as myne, but gyue al to goddes goodnes, by whose helpe all was wrought. To retourne therfore to the matier, whether in preachyng the gospell theyr authoritie bee more, or myne, it lytle forceth, sure is it, that we with one assent preache one thinge, and that, whiche we with one assente preached, that beleued ye, as a sure and an vndoubted doctrine. We alwaye teache one thinge: this remayneth, that ye lykewyse continewe in one beliefe, not nowe doubting agayne of that, wherupon ye were once agreed.

The texte. If Christ be preached how that he rose from the dead: how saye some among you, that there is no resurreccion of the dead? If there be no rysing agayne of the dead: thē is Christ not rysen agayne. If Christ be not ryse agayne, then is our preachyng in vaine, and your fayth is also in vayne, ye and we are founde false witnesses of God. For we haue testifyed of God, howe that he raysed vp Christ: whom he raysed not vp, yf it bee so that the deade

ryse

ryse not agayne. For yf the deade ryse not agayne, then is Christ not rysen agayne. If it be so, that Christe rose not agayne, then is your fayth in vayne, and ye are yet in your synnes. Therfore they which are fallen aslepe in Christ, are peryshed. If in this lyfe onely we beleue on Chryste, then are we of all men most miserable. But nowe is Christe rysen from the dead, and become the fyrst frutes of them that slept. For by a mā came death, and by a man came the resurreccion of the dead. For as by Adam all dye: euen so by Chryst shall all bee made alyue: but euery manne in his owne order. The firste is Christe, then they that are Christes at hys commynge. Then cometh the ende, when he hath delyuered up the kingdome to God the father, when he hath put downe all rule and all auctoryte and power.

Yf by all the apostles wytnesses it hath been, and is styll preached, that Christe the prince and author of resurreccion is rysen agayne from deathe, what malapertnes is it, that among you some saye, that there is no resurreccion of the deade? For yf there be none, then foloweth it, that not somuche as Christ hym selfe is rysen agayne. For to what purpose is it, that oure heade and capitayne shoulde ryse, but to go before, and prepare the resurrection of vs his members, openyng the way to vs all? And yf Christ be not rysen, certaynly vayne is our preaching, vayne is also your belefe and truste. And yf we be certaynly perswaded, that Christe is rysen agayne, aswell perswaded and beleue must we, that we shall ryse agayne, for whose restoring to lyfe he rose. Yf we ryse not, this foloweth, that bothe you and I haue not only loste our labors, I in preachyng, ye in beleuyng, but are also founde wrongful agaynst god, of whome we falsly reported, that he raysed Christe from death, whome he raysed not, as he in dede raysed him not, yf other dead menne ryse not agayne. For either muste ye beleue bothe, or deny bothe, because that of the heade and members there is but one resurreccion. Yf the deade ryse not, for whose sake Christe rose, then Christe hymselfe rose not. And yf Christe rose not, vayne was your belefe, that he is rysen, and in vayne beleued ye, that through a truste and confidence in him ye were made free from synne. Wherupon it also foloweth that ye are styll subiecte to your former synnes, nor hath baptisme, wherby we in the meane season through Christ spiritually ryse agayne from syn, wrought anythyng in vs. They also, whiche haue dyed with this truste, and with this hope haue paciently suffered cruel martyrdome and death, are vtterly goen for euer, yf there be no hope of resurreccion. And yf all oure hope conceaued of Christe reache no further, than for the terme of this present lyfe, we be not onely wretched people, but also more miserable than they, whiche to Christ are straungers. For they yet haue after a sorte the pleasures of this present lyfe, wheras we are both here in trouble for Christes name, and shall after this lyfe haue no rewarde, yf we ryse not body and soule agayne. But god forbyd, that any manne to his owne destruccion haue any suche fonde belefe. But rather yf ye beleue that Christ is rysen agayne, as euery godly manne dothe, therof foloweth necessaryly, that we shall also ryse agayne. For in hym began resurreccion, whiche shall in vs bee made perfyte: and as he takyng agayne his bodye vpon hym rose from deathe, so shal we bothe bodye and soule ryse agayne, leste otherwyse the heade myght bee deuyded from his members. He as prince and capitayne fyrste rose agayne, as the fyrste frutes of all suche, as dye with hope to ryse agayne.

For yf the deade ryse not agayne, the is Christ not rysen agayne.

He began resurreccion, other straighte folowed, as companyōs of the lordes resurreccion, and we in time to come shal folowe them. For it is not to be doubted, but that he wyll lykewise doe in all his membres, as he hath done not onely in hym selfe alreadye, but also in many holy menne. For we muste by imaginacion conceaue two bodyes, one subiecte to deathe, whiche beganne in Adam, another apoynted to lyfe immortall, whiche had his beginnyng in Christe. Therfore as at the begynnyng through one mannes synne deathe entred, whiche being as it were from the heade deriued into the members rageth and infecteth all menne: so by one manne, whiche was vtterly free from all synne, came in resurreccion of the dead. For throughe only Adames offence all we that descended of hym, are subiecte to deathe: and throughe Chrystes only innocencie, all suche shalbe restored to lyfe immortall, as haue deserued to bee ioyned into hys bodye. All shall ryse agayne, but yet euery manne in his order: the fyrste of all is Christe, then suche as cleaue vnto Chryste, as the partes of the bodye cleaue vnto the heade, of whome, a certayne, goynge out of theyr graues, rose with Christe, and the reste shall all ryse at hys laste commyng. And when the resurreccion of the whole body is done and paste, then shall nothynge remayne, but an ende of thys worldly alteracions: whiche shal not bee before the vtter abolyshment of ye tyrannye of death, what tyme Christe as a victoriouse conquerour shall delyuer vp a quiet and a peasyble kyngdome to god his father, to whome by subduyng his enemies he restoreth his dominion: and after that he hathe dryuen awaye vtterly from hys whole bodye, and brought to nought, all the power, rule, and authoritie of his aduersaries.

The texte. For he muste raigne tyll he haue put all this enemyes vnder hys feete. The last enemy that shalbe destroyed, is death. For he hath put all thynges vnder hys feete. But when he sayth all thynges are put vnder hym, it is manyfeste that he is excepted, whiche dyd put all thynges vnder hym. When all thynges are subdued vnto hym, then shall the sonne also hymselfe be subiecte vnto hym, that put all thynges vnder him: that God maye be all in al. Elles what do they, which are baptised ouer the dead, yf the dead ryse not at all? Why are they then baptised ouer them, yea, and why stande we allwaye then in ieoperdye? By oure reioysyng whiche I haue in Christe Jesu oure Lorde, I dye dayly. That I haue fought with beastes at Ephesus after the maner of men, what auauntageth it me, yf the dead ryse not agayne? Let vs eate and drynke, for to morowe we shall dye. Be not ye deceaued: euill wordes corrupte good manners. Awake truely out of slepe, and synne not. For some haue not the knowledge of God. I speake this to your shame.

For so long necessary is it, that the sonne shoulde labor and trauayle about the recouery of the kyngdome to god his father, vntyl that he haue vtterly subdued all hys enemies, and so treade them downe vnderneyth hys feete, that there bee no rebellion at all, nor feare of euyll. Through synne deathe raigneth, and through death, ye deuyll. When synne is extinguished, then shall deathe raigne no longer. And albeit in thys lyfe we to our power labour about it, yet shal we not fully haue it, vntyll that by the laste resurreccion, al the power of death shal be quite abolyshed, when our laste enemye of all, whiche moste stubbernly rebelled, shall bee vanquished for euer.
For by thys waye hathe the father decreed, that all thynges shall become subiecte vnto hys sonne, as it is wrytten in the psalmes: thou haste put all thinges vnder hys feete.
But when scripture sayeth, that all thynges shalbe vnder the fete of the sonne, it is not to be vnderstanden that the sonne shall only posseſſe that

kingdom, the father being excluded: for the kingdom of the father and the sonne, is all one kyngdom. This new and peculiar kyngdom, wherin there shalbe no rebellion of synfull desyres against the will & pleasure of God, the father recouereth vnto himselfe by his sonne, which he in such sorte vseth with his sonne in cōmon, that nethlesse in the father the authoritie remayneth, as in him, of whom the sonne receiued thesame kingdom, which is in suche sorte fully and wholy the sonnes, that yet the father loseth nothyng, synce of both there is but one will. And then when all thinges shalbe subiecte to the sonne, then shall the sonne selfe, wholy, that is to saye, with his bodye misticall, yelde and submitte hymselfe to the father, by whom as chiefe doer, al thinges became subiecte to the sonne, that thencefurth no not in the members shall there any thing be lefte, whiche shall to Christe be contrarie: but that the whole sonne shall consente with the father, of whom as of the first begynner, al thinges shall depende, to whom as chiefe doer, all men shall geue thankes for all that euer in any tyme and place hath been well done. Nowe wheras I long synce taught you this, and ye lykewyse learned thesame, what meaneth this, that some nowe doubt a freshe, whether the dead shall liue againe? Wherof if there be no hope, vayne is their labour, which albeit more supersticiously, thā godly, in steade of the dead receyue baptisme, fearyng leste suche one, as dyed without christenyng, shall not ryse among ryghteouse people. And to auoyde thys, they prepare one, which in steade of the dead maye aunswere, that he beleueth, and desyreth baptisme. These mennes fayth I allowe, but their doynges I allowe not. For as it is folyshnes to thynke that another mans baptisme helpeth the dead, so beleue they truely and well, there shall a resurreccion be. For yf they thought, that the dead mā should nomore ryse againe, neuer would they for his sake be so careful. Yea & we our selfes do folishly, which for Christes doctrin dayly put our life in ieopardie, if after such greuous tormētes no reward folow. Nor are we only in ieopardie, but also in maner dye dayly, by that we oftetymes stād in some new ieopardy, nor are dispatched with one kinde of death. And as in this my saying I lye not, so may I alwaies glory in this reioysing, which I haue through Iesus Christ our lorde, to whose glory turne al the miseries, which we suffer. Wheras amōg the Ephesiās for Christes gospel I suffered so much trouble, ỳ I could not chose, but fyght wͭ beastes, as one most surely apointed to dye, what profite was there in, or what gayned I therby, if the dead ryse not again? What madnes is it without compulsion to sustaine so many troubles, if assone as a mā is once dead, it nothing force, howe he hath lyued? yf we after our death be paste all hope, what remaineth there, but ỳ we, as the wicked persons spake in Esai, distrusting the promisses of ỳ life to come, & measuring all the whole state of blyssful life by worldly commodities, say: let vs eate & drinke, for to morow we shal dye. That we take in thys lyfe, that and nothyng els is our owne, for after death we be nothing. The philosophers or false Apostles syng suche songes in your eares paraduenture, but beware leste with theyr tales they deceyue you, and bryng you into a perylouse erroure, alwayes remembring, what was truly sayd of a certaine poete of yours: euyll wordes corrupte good maners. Of idlenes and wanton lyuyng

By our reioysing whiche I haue in Christe Iesu our lorde I dye dayly

groweth

growoeth this distruste, whyles some knowing their owne enormities, deny that there shall any resurreccion be: in suche blyndenes of synne are they which lyue wyth out regarde of godly lyfe. But awake ye through the study of ryghteousnes, leauing your pleasures, leste ye fal with other into the greate ieopardye of distrust. For albeit there be some amonge you, whiche swell and are proude of their worldely wysedome, yet are they ignoraunt of the hyghest parte of wysedome, in that they knowe not God, nor beleue that by his might the dead can be restored to life againe, not with standing his almyghtie power: nor yet remembre, that it is an easyer thing to restore that, whiche is decayed, than of nothing to make somewhat. This tell I you, not of any displeasure, but to the entente ye should for shame hẽcefurth nomore geue eare to such, as labour to make you beleue such folishe and deuilishe poyntes.

The texte.

But some man wyll saye: howe aryse the dead? with what body shall they come? Thou foole, that whiche thou sowest is not quyckened, excepte it dye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne (as of whete, or of some other) but God geueth it a body at his pleasure, to euery sede his owne body. All fleshe is not one maner of fleshe: but there is one maner of fleshe of beastes, another of fishes, and another of byrdes. There is also celestiall bodyes, and there are bodyes terrestriall. But the glory of the celestiall is one, & the glory of the terrestriall is another. There is one maner glory of the Sunne, and another glory of the Moone, and another glory of the starres. For one starre differeth from an other in glory. So is the resurreccĩo of the dead. It is sowen in corrupcion, it ryseth againe in incorrupcion. It is sowen in dishonour, it ryseth againe in honour. It is sowen in weakenes, it ryseth again in power. It is sowen a naturall body, it ryseth again a spiritual body. There is a naturall body, and there is a spirituall body, as it is also wrytten: the fyrst man Adam was made a lyuing soule, and the last Adam was made a quickenyng spyrite. Howbeit, that is not fyrste whiche is spirituall: but that whiche is naturall, and then that whiche is spirituall. The fyrste manne is of the earth, erthy: the seconde manne is the Lorde from heauen (heauenly.) As is the erthy, suche are they that are erthy. And as is the heauenly, suche are they that are heauenly. And as we haue borne the image of the erthy, so shal we beare the image of the heauenly. This say I brethren, that fleshe & bloud cannot inherite the kyngdome of God. Neither doeth corrupcion inherite vncorrupcion. Beholde, I shew you a misterie. We shall not all slepe: but we shall all be chaunged, and that in a momente, in the twinkling of an iye by the last trompe. For the trompe shall blowe, and the dead shall ryse incorruptible, and we shalbe chaunged. For this corruptible muste put on incorrupcion, and this mortall muste put on immortalytie. When this corruptible hath put on incorrupcion, and this mortall hath put on immortalytie: then shalbe brought to passe the saying that is wrytten: Death is swalowed vp in victory: Death where is thy styng? Hell where is thy victory? The styng of death is synne, and the strength of synne is the lawe. But thankes be vnto God whiche hath geuen vs victory, thorowe our Lorde Jesus Christe. Therfore my deare brethren, be ye stedfast and vnmoueable, alwayes ryche in the worke of the Lorde, for as muche as ye knowe, howe that your labour is not in vayne in the Lorde.

But now synce it is certaine, that a general resurreccĩo shalbe, some curious persõ wil aske: after what sort shal it be, & in what kind of bodies shal men rise? synce the bodies, whiche we now haue, are tourned into ashes, & earth, or into some other thing more vile. Thou foole, which marueilest, howe God can once doe in reuyuing bodies again, that nature dayly worketh in a sede cast into the grounde. Thou sowest a drye dead sede into the earth, & there agayne thesame beyng putrified semeth to dye, & so finally growyng out of the earth, as it were, lyueth agayne and groweth, nor coulde thesame in any wyse lyue agayne, onlesse it be fyrste dead and buried. But nowe groweth the sede vppe in another fourme, that it had,

when it was cast into the earth. Into the earth is cast a lytle, vyle, blacke and drye grayne, which beeng by continaunce of tyme putrified there, in due season groweth vp, and becommeth fyrst a tender grasse, and then a stalke, and so at the laste an eare. Of all whiche three there appeared none in that small grayne, which thou before dydest cast into the earth. Euery sede hath his power, which, when it is growen vp, appeareth, so that it may now seme vtterly to be an other, where thou in dede knowest it to be the same, saue that it is chaunged into a better forme. Seest thou not, of a lyttle kernell, howe greate a tree groweth? howe myghtye a stemme there is, howe the rootes spreade, howe large boughes, what a noumbre of braunches, howe pleasaunte blosomes, and plentefulnes of fruyte there is? Of all which there was nothyng, when thou dyd cast that sealye small kernell into the grounde. And yet at that tyme all these thinges didest thou hope for, vpon trust conceiued of ye workes of nature: and darest thou not vpon trust of Gods almyghtye power surely looke for the lyke to be done by God? A kernell it was, that thou sowedste, and not a tree, and yet geueth God to that kernell once quickned, a body, suche as his pleasure is, which geueth euery kynde of sede a speciall property, that wheras all growe agayne, yet haue they not in all poyntes the same forme they had before. And after lyke sorte is it in all kyndes of beastes, wherof euery one hath his seueral sede, so that of euery seed euery beaste can not be engendred. And though this to all beastes be commen to haue a fleshy body, yet is there betwixte one flesh and an other no small difference. For the flesh of men is of one maner, and the flesh of beastes, fyshes and byrdes is of another. Lykewise also though such creatures, as lacke lyfe, be called bodies, yet is there a diuerse forme in heauenly bodies, and in earthly, as in stones, water and earth. Yea and as there is of heauenly bodyes one beautie and comlynes, and of earthly an other, euen so a diuersitie is there among the heauenly bodyes them selfe. Fyrste nether is there lyke glory and bryghtnes of the Moone, with the sone, nor of other starres with the Moone, and briefly euen the verie starres selfe in brightnesse differ one from another, for all are not as bryght as the day starre is. Lykewyse at the resurrection all men shall ryse with theyr owne bodyes, but yet in an vnlyke glory, without doubte as it shal please God to gyue them, and as they in this lyfe haue deserued. For the vngodly shall rise in one fourme & the good in an other. Among them also that are good, euerie one, as he hath in this lyfe vsed hymselfe, so shal he excell other in the gloriousnes of his new bodye. Yet generally all good men shall haue a muche more actiue bodye, than was that, which they by death forsoke. And as it is in nature to couer the seed vnder the earth, the same is in the matter of resurrection, the buriall of the deade bodye. And that whiche in the seede is growyng agayne, is in the bodye rysyng agayne. And as in the one, that is muche better, which groweth vp, than was that, which was caste into the earth: euen so here, albeit it be the same bodye, that ryseth agayne, yet is it farre vnlike. There is sowen as it were a grayne into the earth, a body subiect to corruption, but the same shall ryse againe without all corruption. There is hydden in the earth a vyle body & lothsome, but there shall ryse againe a body both gloriouse and honourable.

All fleshe is not one maner of flesh.

There

There is buryed a bodye, whiche euen when it lyued was weake, but it shall ryse agayne full of power and myght. There is buryed a bodye, which albeit were alyue, yet were it grosse and heauye, and by the reason of that bourdaynouse to the soule, gouernour of the same, but there shall ryse agayne not a naturall, but a spirituall bodye, whiche shall to the soule be no let, whither soeuer it moue. For this is a difference of bodies also, one is naturall, whiche hath neede of meate and drynke, and is weryed with labour, whiche is diseased, whiche with age weareth awaye, which with his grosse and fautie instrumentes, ofttimes letteth the intent of the soule, which by reason of froward desyers oftentimes prouoketh to vyce, to whome yf the soule be obedient and geue ouer, the same is as it were tourned into the body, and groweth out of his nature into fleshe: another is spirituall, which being in this lyfe by lytle and lytle purged from sensual appetites and desiers, and after by resurrection renewed agayne, is in maner transfourmed into the nature of the soule, to whom it by godly desyre applyed it selfe: that as oure soule obeyng the spirite of god is rauished and in maner transformed into him: so maye our bodyes beyng obedient vnto the soule be pourged, and shakyng of his grossenes be purified into such a body, as is very lyke to the soule. This grosse and earthly body receiued we of our first father Adã, which as he was made of earth, so was he subiect to earthly desiers. But there is an other secõde Adam, not somuche the begynner of our natiuitie, as of our resurrection, which as he hath an heauenly beginning, so was he fre from al infeccion of earthly desyers. And so reade we in Genesis: The fyrste man Adam was made to lyue through ỹ benefite of the soule, but yet so, that the soule beyng as it were bound to the grosse body should do nothing, but by bodily instrumentes, or at the leaste by some material meane. But after him was geuen a seconde Adam, which as he was conceaued by the holy gost, so should he geue lyfe to his, not this grosse lyfe, whiche we haue in many poyntes common with beastes, but a spirituall and a heauenly lyfe. By Christ therfore are we repayred in al poyntes into a better state. For that thing, whiche is in time firste, is also in substance more grosse, and that by the order of nature. We nowe beare about with vs a naturall bodye, and in tyme to come we shall haue a spirituall bodye. As the grosse parent of our stocke went before, so folowed Christ the begynner of a newe generacion. And what sorte of one the earthly parent was, suche are his posteritie, that is to saye, men gyuen to earthly desyres. And agayne what kynde of one the heauenly Adam was, such are they, which are borne agayne in hym, that is to wete, wholy delyted with heuenly thinges.

The fyrste manne is of the earth earthly.

For we must for this state begyn that here, which we intende herafter perfitely to enioye. As before baptisme in vngraciouse maners we resemblyd the nature of our fyrst father, so being borne agayne vnto Christ through baptisme, we muste nowe in heauenly lyfe resemble oure heauenly father. And yf we this do not, neither shall we be here partes of Christes bodye, nor in tyme to come gloriously ryse agayne. In deede admitted are we into the kyngdom of god: but this I tell you brethren, that flesh and bloud, that is to say, men of the first generacion cannot come to the enheritaunce of the kyngdome of God: nor the lyfe whiche is with synne corrupted,

shall

shall haue the inheritaunce of lyfe immortall. And because ye shall be ignoraunt of nothyng apertaynyng to the maner of resurreccion, beholde I tell you a misterie. We shall not all dye, for the laste daye shall peraduenture fynde some of vs alyue, but yet shall all we be chaunged to the glory of immortall lyfe, whiche here after a sorte abstaynyng from the infeccion of synne through godly conuersacion, beginne the immortal lyfe to come. This chaunge shal not be made by lytle & lytle, as we see natural thinges chaunged, but in a minute & twynkling of an iye, at the sounde of the laste troumpe. For the troumpe shall blow, at the voyce wherof suche as then are dead shall ryse immortall. And we, whiche shall at that day be found alyue, beyng sodaynly chaunged shall lyue after an other sorte, that is to say, as they doe, which are rysen again. For necessary it is, that before we perfitly possesse the kingdom of heauen, we vtterly put of al earthlynes, and that this our corruptible body be made incorruptible, and this our mortal body become immortall. When this is so, than shal that verely be perfourmed, which the Prophete Osee foreseing sayth, reioysing at the vtter destruccion of death: death is swalowed vp through victory. Where is now death thy styng? o hell where is thy victory? The sting of death is sinne, & the strength of sinne is the lawe, which by occasion geuing prouoketh vs to sinne. When the law is taken away, the power of sinne is faynt and feble, when sinne is taken awaye, the power of death ceaseth, by reason that the styng is taken awaye, wherwith she is wounte to stryke vs. Unable were we vtterly to fyght against such violent aduersaries, were it so, we had no strength but our owne: thankes therfore be geuē to God, which hath caused, that if we wil, we may wynne this gloryous victory through Jesus Christe our Lorde, whiche for our sakes with his death ouercame death, and toke vpon hym to purge our synnes. Therfore my dearly beloued brethren, synce it is certaine, that the resurreccion shalbe, and synce it is knowen what blysse & glory men shall enioy therby, which yet no man shal receiue, but such as here, by forsaking sinne, and by godly liuing begynne it, doubte not of that ye haue once beleued, nor suffer your selfes with the talking of vngodly persons to be moued from your right receyued fayth, but rather apply continually to profite in such thynges, as may bryng you into Gods fauoure, that ye become euery day better than other, preparyng your selfes agaynst the resurreccion to come. Nor shrynke ye to take paynes, assuryng your selfes, that through Christes helpe for transitorie labours ye shall receyue ioyes without ende.

Death is swalowed vp in victorie. &c.

¶ The. xvi. Chapter.

Concernyng the gathering for the saininctes, as I haue ordeyned in the congregacions of Galacia, euen so doe ye. Upon some Sabboth daye lette euery one of you put asyde at home, and lay vp whatsoeuer is mete, that there be no gatheringes when I come. When I am come, whosoeuer ye shall alowe by your letters, them will I sende to bring your lyberalitie vnto Hierusalem. And yf it be mete that I goe also, they shal goe with me. I will come vnto you whan I goe ouer to Macedonia. For I wil goe thorowe out Macedonia.

The texte.

Concerning

CONcerning the gathering for the reliefe, through your liberalitie, of the sainctes whiche are at Hierusalem, as I apoynted vnto the Galathians, that money should be gathered for that purpose, yf any of his owne free wyll were disposed to bestow any, euen so would I haue the same done among you, that in this poynte also ye agree with other congregacions. Upon the fyrste daye of the weke, that is to say in the sonday, let euery one of you set asyde at home, and lay vp asmuche as he for this purpose thinketh mete. And for this geue I warnyng hereof, because that which euery man hath purposed to geue may be in a more readines, leste when I come, there be then a gathering of money to be made. But whẽ I come vnto you thither, whom soeuer ye shall chuse as messangers, them wil I with my letters send to Hierusalem to carie thither your liberalitie. Yf ye thinke it nedefull, that I also goe my selfe thither, they shall goe with me, leste any man myght suspecte, that I in any wise goe about my owne busynesse. I will see you, after that I haue gonne through Macedonia, for them mynde I only to see by the waye.

The texte. With you peraduenture I will abyde a whyle: or els tarye all wynter, that ye maye bring me on my waye, whyther soeuer I goe. I will not see you nowe in my passage: but I trust to abyde a whyle with you, yf God shall suffer me. I wyll tarye at Ephesus, vnto the fyftieth daye. For a great doore and a frutefull is opened vnto me, and there are many aduersaries. Yf Timotheus come, see that he be without feare with you. For he worketh the worke of the Lorde, as I doe: let no manne therfore despise him: but conuay hym forth in peace, that he may come vnto me. For I loke for him with the brethren.

With you peraduenture will I abyde for a whyle, and am not sure whether I shal tarie with you al the wynter, that at the beginning of the nexte spring, ye may bring me furth, that I may goe whyther soeuer the busynes of the gospell calleth me: had not this been, I would haue commen to you now, but I would not see you now hourely, & in my passage. For I trust, I shall at another tyme haue oportunitie to tarie with you certayne dayes, if the Lorde Iesus suffer me. In the meane season I will tarie at Ephesus vntil ye fyftyeth day. The matter requireth some leysure because that albeit in that place there be a great doore opened vnto me, and a great hope of auancing the gospel, yet many aduersaries are there. Yf in the meane season Timothie come vnto you, see that he be put in no ieopardie by any high hearted & proude persons. He is a young man, but yet he is my felow, and in preaching the gospel laboureth purely and frely, as I doe. Let no man therfore despise hym, because he is young, but rather let hym goe without harme and displeasure, as an Apostle and my felowe, and of loue bring him furth, that he maye come to me. For hym looke I for with other brethren of his company.

The texte. To speake of brother Apollo (I certifie you, that) I greatly desyred him, to come vnto you with the brethren, but his mynde was not at all to come at this time. Howbeit, he wil come, when he shall haue conuenient tyme. Watche ye, stande fast in the fayth: quyte you lyke men, be strong. Let all your busynesse be doen with loue.

And whereas ye rather desyred, that Apollos should haue been sente vnto you, surely it came not of me, that he wẽt not. For I vehemently exhorted

horted hym to go to you with certayne brethren, but all was in vayne. For certayne consideracions in no wyse mynded he nowe to come to you, and yet come wyll he, assone as conuenient leysure shall serue. Watche agaynst the deceptes of suche, as geue you euill counsell. Stande faste in the faythe, whiche ye haue once receyued: quite your selfes lyke mẽ, agaynst suche thinges, as resiste the gospell, be stronge and valiaunt. Whatsoeuer be doen among you, let it be doen with loue, and not with contencion.

Brethren, ye knowe the house of Stephana (and of Fortunatus and Achaicus) how that The texte.
they are the fyrste fruites of Achaia and that they haue appoynted themselues to minister vnto the sayinctes: I beseche you that ye be obedient vnto suche, and to all that helpe and laboure. I am glad of the commyng of Stephana and Fortunatus and Achaicus: for that whiche was lackyng vnto me on your parte they haue supplyed. For they haue comforted my spirite and yours. Loke therfore that ye knowe them that are suche.

I beseche you brethren, but what nede we besechynges? Ye knowe the householde of Sthephana, well worthie of you to be made muche of, bothe because thesame as first fruites of Achaia I gotte firste vnto Christe, and because they are geuẽ to helpe the poore. Meete is it therfore, that ye againe make muche of them, and not only of them, but of as many as wyth vs promote the gospell, and are partakers of our labours. It pleased me well, that ye sente hyther Stephana, Fortunatus, and Achaicus. For theyr cumming hyther in all your names, supplyed wyth theyr gentilnes, that whiche was lacking vnto me on your parte. For thei coumforted my spirite, yea I might saye your spirite, as whiche regardeth nothyng, but your weale, nor is with any thyng more delighted, than with your furtheraunce. Suche then know ye, bearyng towarde them your speciall fauour.

The congregacions of Asia salute you, Aquila and Priscilla salute you muche in the The texte.
Lorde, and so doth the congregacion that is in theyr house (with whõ also I am lodged.) All the brethren grete you. Grete ye one another with an holy kysse. The salutacion of me Paule with myne owne hande. If any man loue not the Lorde Iesus Christ, thesame bee Anathema Maranatha. The grace of the lord Iesus Christ be with you: My loue be with you all in Christ Iesu. Amen.

The congregacions of Asia salute you. Aquila and Priscilla with all the companie of christians, which are in theyr house, salute you with all their hartes. All suche as here professe the name of Christe, salute you. Beare ye also good wil eche one of you to another, and salute one another of you with an holy and a chaste kisse, the token of trewe concorde. And I Paule salute you, and that subscribed I with mine owne hande, thereby bothe declaring my loue towarde you, and that this epistle is not counterfayte. Yf any man loue not the Lord Iesu, thesame be Anathema Maranatha, forasmuche as he refuseth hym, by whome onely he might obtayne saluacion: and denyeth, that he is come, whom euery man knoweth to be come, to the great blisse and commoditie of suche as beleue in hym, and to the damnacion of suche as beleue not. The grace and mercie of the Lorde Iesus Christe be with you. And I desyre, that as I beare a christian loue towarde you, that ye lykewyse vnfaynedlye loue eche one another, wͭ that charitie, wherwith Iesus Christe hath ioyned and knytte you together.

Amen.